The Priest

Edited By Priests For Priests

Vacant Throne in Chicago

July, 1958

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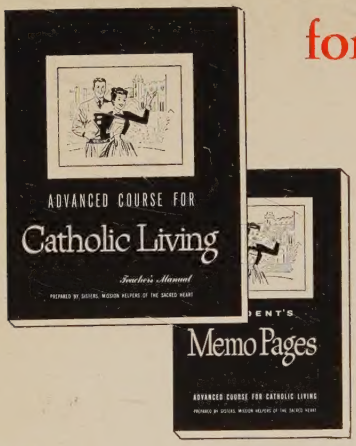
plan now for September classes



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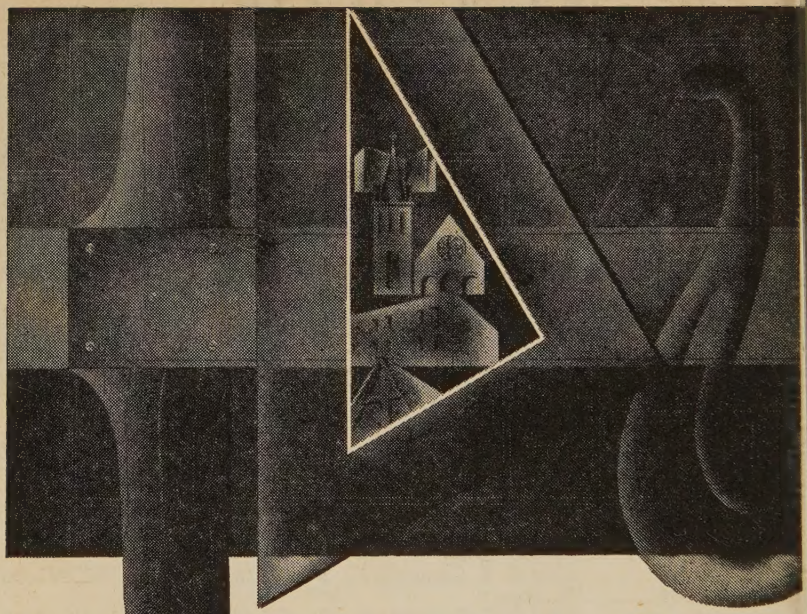

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Current Calamo

Another Foreign Aid

SINCE we did not wish to lengthen the current editorial, we relegated the following few remarks to this section.

Bishop Sheen has recently issued some cautions and some recommendations with regard to foreign aid which we feel merit the widest possible circulation. While we must unfortunately abbreviate, let us state that he set down three "cautions":

"There is nothing in foreign aid of and by itself which makes it an effective weapon against Communism . . . It is a fallacy to believe that he who gives the most is assured of winning the underprivileged . . Avoid seeking to win other peoples into our orbit by economic means alone. To do so would be to put ourselves on exactly the same basis as the Soviets, namely, materialism . . ."

Here are three following recommendations. First, we must push to the fore "our belief in God, the dignity of the human person, the freedom of conscience, and the principle that the State exists for man not man for the State." Second, we should take cognizance of the fact that one out of every seven persons in the world is a Moslem, who, like us, and greatly

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unlike the Communist, believes in God and in prayer. Yet the Moslem has not been made to feel this common bond. Third, the United States should utilize the great forces of service and charity scattered throughout the world. Why must everything be done by politicians and payrolls? There are a thousand "agencies of social betterment of Christian missionaries and in some instances Jewish workers" who "live with the underprivileged people, speak their language, share their hunger and are identified with the people." Unlike the "official" who may treat the people like second class citizens while he lives comfortably in an Americanized center, these men and women *belong*.

It was this third point above all which caught our attention and aroused our sympathetic appreciation; for we thought almost immediately of the splendid foreign relief, beyond criticism, which characterized the post World War I program of Herbert Hoover and Father Edmund Walsh.

Ecclesiastical Headline Of The Year

A GOOD friend of THE PRIEST sent us a heavy black headline from the San Diego *Evening Tribune* for March 19th:

POPE COMES TO TERMS
WITH PADRES FOR 1958

For our Eastern and Mid-Western readers we may perhaps append the information that the

THE PRIEST **JULY, 1958** **VOL. 14, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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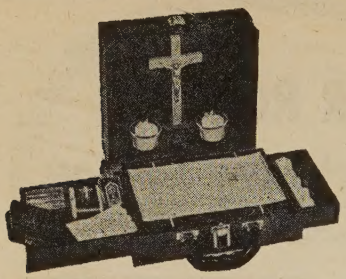

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'Golden Book' Swindle

WE are informed by NC-News that there has not been any official approval given by Newark archdiocesan officials to an organization with a Newark post office address that is mailing letters to individuals throughout the country asking financial donations for a "golden book," according to the Advocate, archdiocesan newspaper.

Known as the Golden Book Society, the organization asks that individuals contribute money to have "the names of your loved ones (inscribed) in everlasting memory in the Golden Book which we hope will be kept in a niche in the Holy of Holies among the most sacred works of Jesus Christ in the Holy Vatican."

The society's letter states that it costs $2 to have a name inscribed on any page except one of the golden pages of the book. On the latter, the cost is $50 a name. The post office address given is Box 258, Newark.

The society's letter says, in part: "We are preparing a one thousand page Golden Book, and on these pages we will inscribe to everlasting memory names of your departed loved ones, mother, father, brothers, sisters, children, or good friends, whose names you would like to inscribe to everlasting memory.

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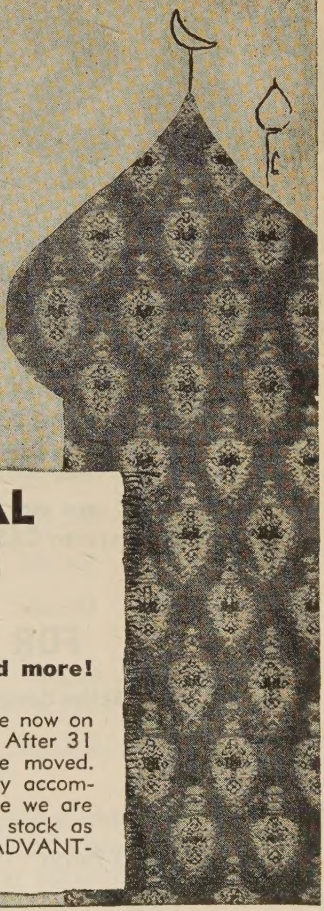

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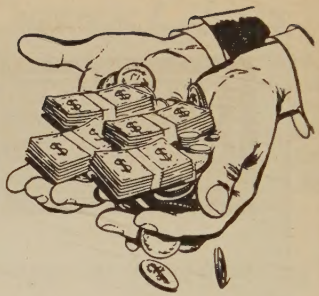

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Name	Goal	Subscribed	Cash Down Payments	%
St. Mary's Parish New York, N. Y.	$200,000	$221,420	$43,713	20%
St. Joseph's Parish Winter Haven, Fla.	75,000	78,172	17,970	23%
Our Lady of Lourdes Parish Dunedin, Fla.	75,000	77,476	17,595	23%
Sacred Heart Parish Florissant, Mo.	150,000	194,156	41,024	21%

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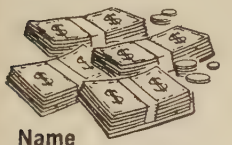
Name	Goal	Subscribed	Cash to Date	%
School Sisters of Notre Dame Milwaukee, Wisc.	$3,000,000	$3,897,928	$2,432,559	62%
Misericordia Hospital New York, N. Y.	2,000,000	2,962,891	2,223,853	75%
St. John the Evangelist Parish Cambridge, Mass.	250,000	496,167	331,135	67%
St. Anthony's Parish White River Junction, Vt.	80,000	97,280	59,208	61%



Completion Phase

Name	Goal	Subscribed	Cash to Date	%
Bridgeport Catholic Central High School Bridgeport, Conn.	$1,500,000	$4,024,059	$3,477,963	86%
St. Aloysius Parish New Canaan, Conn.	150,000	245,000	230,000	94%
Sacred Heart Parish Lake Worth, Fla.	75,000	85,824	76,000	89%
Our Lady of the Seven Dolors Parish Fair Haven, Vt.	40,000	66,118	59,000	89%
Norwich Diocesan Development Fund Norwich, Conn.	235,000	661,370	635,078	96%

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His Next Step?

AS a candidate for your prayers and a prominent position in our museum of religious freaks, we nominate the Rev. Father Abraham Carmel, who abandoned his priesthood to become a Jew and is currently enthralling audiences in London synagogues with a lecture on the subject "Why I Became A Jew."

This gentleman claims to be the first and only priest in history to have gone back to Judaism. Brought up in an Anglican family, Mr. Carmel says that his early life was extremely happy and "very normal." He became interested in religion at a very early age, attending church regularly and singing in the choir. From the age of 17 onwards, he was perplexed by the great Christian preachers of the day, who seemed to him to contradict one another over the fundamentals of dogma.

The time came when he felt that

the conflict in his mind was no longer tolerable and so he began studying all the non-Christian faiths with the exception of Judaism. (We are quoting the story he gave the London press.) He found Buddhism to be not a religion but a philosophy; Mohammedanism to be narrow and restricted; Christian Science only a half truth; Spiritualism the realm of darkness. Thus he felt himself spiritually bankrupt.

"In that disheartened state," he says, he listened to a Catholic priest and, as he says, "I swallowed the whole pill and the bottle as well." He found in our faith "a certain measure of repose," and so he entered a seminary and was ordained after a 10-year course.

Appointed to a large and difficult parish in a slum area of a great Scottish city, he found a great deal of satisfaction in the work, but his doubts began to recur. "The sacraments and the dogmas of Catholicism no longer rang true for him," according to the London Jewish Chronicle.

Meanwhile, the priest had done a great amount of reading on comparative religions. He could not say how or when exactly he "stumbled upon" Orthodox Jewry. He had examined Liberal Judaism but found that it only offered what could be had from one or another of the Christian religions. (Quite a tribute to Protestant faith in the divinity of Christ, isn't it!) It gradually dawned on him that "if ever there was in the world a revealed religion — an

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original God-chosen religion that has stood the test of time — then it must be Orthodox Judaism."

Mr. Carmel told the reporter of his approaches to the "Beth Din" in order to turn Jew. He says that it was only after nine or ten interviews that he received a glimmer of encouragement. He cut himself off eventually from his old life and proved eventually to the satisfaction of the Beth Din that he could live as an Orthodox Jew and identify himself completely with Jewish religious life.

Mr. Carmel maintains that only the Jew can recite sincerely and completely the Shema: "The Lord our God, the Lord is One." One wonders how he occupied himself during the exposition of the tract on the Unity of the Godhead.

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Introducing Felix G. Robinson

SOME of you may have heard of this convert minister. A graduate of the college and seminary at Gettysburg, Pa., he was ordained to the Lutheran ministry in 1925, after which he went on to graduate work at the Divinity School of the University of Chicago and at the Union Theological Seminary in New York. For a time he taught at the School of Sacred Music at Union Theological Seminary.

In 1934 he was called to Trinity Lutheran Church, Keyser, West Virginia, where he founded and directed The Mountain Choir Festival that held its programs for eight seasons at Mountain Lake Park, Maryland. His last parish was the Community Church in Arthurdale, West Virginia, where he worked for six years, resigning in June, 1949. The following year he entered the Church with his wife and four children.

Since then he has lectured intermittently on subjects of Catholic interest. Favorite titles seem to be "The Music of the Mystical Body," "Toward an Understanding of the Protestant Mind," and "On Going Catholic." He edits and pub-

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lishes a regional book-magazine called *Tableland Trails,* and since February he has been representing the St. Anthony Guild of Paterson, N. J., so he may be calling at your rectory one of these days. If you want him to lecture in your parish next season, you can reach him through the S. A. G.

Odds & Ends

A STRASBURGER, a layman with a wife and child, is searching for a position in a secondary school. He is proficient in English, French, and German. His wife is a skilled musician. Please advise the editor of any opening that might be available.

* * *

We got an eerie feeling the other day when a young friend told us he was dropping his courses in sociology at a large Catholic school. The presuppositions were so completely shot through with determinism that he felt he was losing his grip.

"No one is to blame. What we call crime is really sickness. Clear up the environment and you have stopped delinquency. Spank him? We never punish. 'Judge not,' you know . . . A child is never at fault. 'Punishment' would only give him guilt-feelings," etc.

Have that sort of thing pounded into you three times a week for a few semesters and you would begin to ask yourself: Why bother hearing confessions?

* * *

For the first time in 500 years the University of Freiburg has given an S.T.D. to a woman. Johanna

Unusual success in East Palo Alto . . .

St. Francis of Assisi Parish, in East Palo Alto, California, is by most standards a relatively poor parish, materially.

But the parishioners of St. Francis, though of mixed nationalities and races, are united by Catholicity and the need for a parish school. Yet the task of securing money to build the school was hampered by the fact that the parish has a tremendous turnover among its parishioners. Life and working conditions are so uncertain that a long-term payment plan, such as is needed to provide a major capital fund for a small unit of the Church, would be destined to fail before it was started.

St. Francis Parish, confronted with its problems, called the Charles J. Francis Company, which the parish knew well through a previous campaign directed several years ago. The need was for a custom designed program which would offer, simultaneously, the advantages of both short-term and long-term payment bases, and the disadvantages of neither. Also required were the advantages of an increased income program, and still the benefits of a capital fund drive.

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Kopp, teacher of religion in a Freiburg school, is the third lay person to meet the requirements for the degree during the last five centuries. The other two were men.

* * *

The following item appeared in a recent issue of *The Advocate,* official paper of Newark and Trenton:

"It has come to the attention of *The Advocate* that an organization known as The Francis Fund, with a Short Hills, N.J. address, is mailing letters to individuals throughout the country asking for donations. The Francis Fund has no official approval from the authorities in the Archdiocese of Newark."

* * *

We have been asked the address of the Legion of Mary. It can be reached at

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Baltimore 6, Md.

61 Ellwood St.
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25 E. 8th St.
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* * *

The Gregorian Institute has prepared cards for congregational use giving the responses at High Mass and Benediction (8c) as well as the music for Confirmation (30c) and Forty Hours (50c). There is a better price on quantity orders. Along with these are the corresponding accompaniment editions with

rubrics, and long-playing records for demonstration.

* * *

We have just seen Vol. I, No. 1 of "The Anti-Divorce Crusader," put out at Lowell, Mass. by someone who picked, as they say, a lemon in the garden of love. We wish Mr. Ozella well in his effort, but we feel bound to advise him that he will never pick up any circulation unless he starts including a few pictures of bleach-blonde co-respondents together with their confessions. Theology and moralizing will get him no place in the hard world of catering to the public.

* * *

We recently proposed St. Camillus as the patron of basketball players. But Father F. J. Mueller, our learned book critic and former pastor, of Blairsville, Pa., writes that the distinction properly belongs to Thomas a Becket, who stood 6' 8" in his socks, when he wore them. Camillus was a mere 6' 6". Any other candidates?

Father Mueller, by the way, gave us four years, four months, and four days of the wittiest and most erudite conversation we ever expect to hear at the table. He reads everything and forgets nothing. For years it has been his practice to write a one-page review of each book as he finishes it. By now, the bound volumes of his re-

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THE PRIEST

THE PRIEST JULY, 1958 VOL. 14, NO. 7

Editorial Comment

The Problem of Foreign Aid

OF late we have sometimes got the impression that the debate on foreign aid has degenerated into a trifling hurling of epithets and elusive slogans. *A* roars out "Charity begins at home," to which *B* retorts with no little bitterness, "Love thy neighbor!" But how can anyone seriously disagree with *A* or *B*, or they with each other? And surely the complexities of foreign aid have rightfully engaged the full-time attention of serious students of political and diplomatic affairs and have anguished politicians at several levels. They are hardly thus to be reduced to a few generalizations, no matter their intrinsic moral worth.

Why do not more people ask: What foreign aid? To whom? For what purpose? To what actual effect? We do not see how anyone can question the legitimacy of "foreign aid" anymore than he could come out in favor of sin; but what is a sin? Conscience asks, precisely: Is this a *sin*? The competent administrator must ask: Is this *aid*? Both these concerns are examples of casuistry in the classical sense of the term — applications to a case at hand. There are species of sin and species of foreign aid. One might add that not everything is a sin which may at first appear to be so, nor has all aid aided anybody.

The difficulty here is that of moral judgment. On one hand we have the principles, on the other the facts to which we apply them — provided, indeed, we get the facts, which are not always easy to come by. The problem of the legitimacy of atomic warfare is a parallel case in point. Are we justified in using such devastating weapons? Under what conditions and within what limits? This raises the highly pertinent question of fact whether or not we can limit.

"Opponents" of foreign aid tend immediately to cite ugly

facts, but let us add the caution that one cannot ipso facto term them opponents of foreign aid as such. And history is on their side. A knowledge of current history should check any unrestrained enthusiasm for the random, broad scale, and uncritical grants of fabulous funds to everyone, which have characterized our past policy.

Since World War II, the Red Government of Soviet Russia has received $687,929,000 in foreign aid. This postwar aid included priceless ingredients for making the A-bomb, such as uranium and cobalt. Lt. Col. G. S. Burlitski testified that brand new American Chevrolet and Studebaker trucks, supplied to Russia by American foreign aid, were used to transport 1,000,000 Lithuanians and other anti-Communists to Siberian slave labor camps. This program, remember, was sold to American Catholics with pitiful reminders that one-third of the world's people go to bed hungry every night.

Handouts to Communist governments have remained a considered part of our Foreign Aid Program to this day. It was American money, funneled through UNRRA, that enabled the Communist Tito to defeat the anti-Communist Mihailovitch and imprison Cardinal Stepinac in Yugoslavia. American aid to Tito has reached a grand total of $2,000,000,000 and has been decisive in keeping the Yugoslavs under the heel of this apostate bully-boy. On June 21, 1956, Moscow Radio quoted him as stating to a Soviet audience: "There is no difference between us. We have no difference in our aims." His candor was rewarded with an additional $45,241,000 from the United States in the fiscal year 1957 — presumably applauded by the American public with the comforting thought that Tito would use the money to feed the hungry and clothe the naked.

'Aid' To Poland

Foreign aid is one of the chief reasons why Poland is controlled by the Communists today. A loan of $90-million to the Red Poland stooge government was arranged at a critical time by Dean Acheson's law firm. According to the testimony of Ambassador Arthur Bliss Lane and of officials of the Free Polish Government, our gallant allies during the war, this Acheson-approved loan was used mainly to buy uniforms, boots, and clubs for the Red Secret Police and to bring about the submission of a desperately hungry people.

As conceived by Gen. George Marshall, you will recall that economic aid was actually offered to Communist Russia and her satellites, but Stalin recoiled from the proposition. He could not believe that we were actually that stupid and so suspected a trap of some sort.

The list is long of Commu-

nist governments which have been put in power and kept in power by United States foreign aid. Since July 1, 1945, the Red Government of Albania has received $20,444,000. The Red Government of Czechoslovakia has received $215,410,000. The Red Government of East Germany has been given $17,339,000. The Red Government of Poland has received $442,698,000. In Indonesia, Sukarno is using American arms supplied by our foreign aid to crush the anti-Communists. In Laos, the official selected to distribute American foreign aid is Prince Souphanouvong, who last year was leading a Communist guerilla army.

Tragedy in Hungary

Those who contend that without qualification foreign aid is our "moral duty" should reflect on the tragic story of Hungary. When the brave Hungarian Freedom Fighters revolted in the fall of 1956, our gigantic American Foreign Aid Program, which had given so many billions of dollars to Communist governments, did not send in so much as one band-aid. Not one food package. But after Soviet tanks had rolled in and crushed the anti-Communists, then American foreign aid appeared again on the scene and granted the restored Red dictatorship of Hungary $10,166,000. One would almost think that the powers behind our Foreign Aid Program had a vested interest in the perpetuation of international Communism.

To cite such facts which some seem able to face unblinkingly or, more probably, to forget with astounding complacency, hardly makes one an opponent of foreign aid *simpliciter*. After all, it was Pius XI who declared "Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." In direct contravention of this principle it would appear that the money of American Catholic taxpayers has been used to equip the Communist secret police, transport Christians to Siberian slavery, defeat anti-Communists on the battlefield, and perpetuate Communist tyrants in power.

In this whole connection something else that amazes us is how little use is made of fundamental theology even in the Catholic press. We understand that *The Register* makes students out of its would-be writers and puts them through an apprenticeship in theology as well as in journalism. Several laymen now at large could profit by such a course before pontificating each week or each month before uninformed innocent and unprotected readers.

A theologian of the merest competence at this juncture would think of what is known as the *ordo caritatis*, that is the right order which is to be preserved in carrying out the pre-

cepts of charity, which order is affected by a consideration of the persons or objects involved, the nearness of their relation to us, and the goods in question which are to be disbursed. It is impossible within our limits to go much beyond the statement that there are varying degrees of obligation resulting from these considerations. In general, other things being equal, one is ordinarily bound to love himself more than his neighbor.

The Right Order

Lay readers and lay writers may perhaps be shocked at this, but we are not writing for lay readers and lay writers do not read our columns. Nor is the doctrine shocking at all. "Thou shalt love thy neighbor as thyself" implies that a rational love of self is the basic standard, measure, and gauge which must guide us. Charity does begin at home, or, as the textbooks put it, "Caritas bene ordinata incipit a semetipso."

To take elementary examples, one cannot commit sin for the sake of his neighbor, however pressing those needs may be. Self-love comes first. Even in temporal affairs one is ordinarily bound to prefer his own welfare to that of another, and the welfare of his own to that of others. The head of a family must certainly moderate his eagerness to contribute to the Muscular Dystrophy Fund in view of the interests of his family, even though it is hard to conjure up anything more pitiful than the image of a child afflicted with this kind of creeping death. The administrator of public funds, again, finds his obligation directed to the common good. He is not free to devote these common resources to the welfare of a particular group, because, say, his particular forte is youth work or the rehabilitation of alcoholics.

If all this seems platitudinous how, then, can one account for the omission of such a basic approach to the eminently practical question of foreign aid? How overlook the fact that generalizations, slogans, and catchwords are irrelevant? This is a slippery subject with innumerable facets, any one of which can be turned up as the occasion demands. Debate is demanded but so is proper respect for complexity.

Further, one monumental omission seems to weaken some discussions — the aspect of the U. S.'s own financial security and integrity, upon which everything else hangs. There can no longer be foreign aid if we bleed to death in the process. Foreign aid becomes useless if we so weaken ourselves as to lose the respect of other nations, since respect will always be the basis of a lasting and solid friendship between nations. We do not take the possibly cynical attitude of *Realpolitik* that nations are governed by crude self-interest, however difficult it might be

for the idealist to defend his idealism.

The Public Debt

Too few seem ever to get around to mentioning the public debt and the rising rate of taxation and inflation. As of January 31, the public debt was $274.6-billion, with annual interest charges of $7.8-billion. We do not share the complacency of Senator Kennedy who, in a TV interview, thought all this was simply a matter of paying interest. Perhaps it is to a member of the fabulously wealthy Kennedy family. Most of us are, confessedly, unskilled in the manipulation of vast sums. It would occur to us to ask whether or not a rising national debt will change the very nature of our economic system into one in which the state will confiscate our moneys in increasing amounts. In such a case, no one should bother worrying about the simple-minded who buy $750 bonds and think they're getting $1,000 when they turn them in!

There are others who refuse to face the fact that the United States is becoming the object of increasing animosity. Once we turn down the muzzle velocity of the stream of foreign aid directed outward, the howling begins. What is really back of the trouble in South America? Since we write this editorial well in advance of publication, we are less than certain about the overall picture. Still, we feel sure that it is idle to damn Communism in South America, as President Eisenhower is currently doing. At least a good part of the trouble in South America is due to the fact that we threaten Chile and Peru with embargoes on metals and Venezuela with embargoes on oil. So it is that Canada looks upon us with distrust since we have undercut them in the world wheat market. All this is exactly a question of foreign aid. It is used here in large part to highlight the tangled nature of the question. As of now, we have yet to see anyone mention these things in print.

While we confess, and are even anxious to admit, that this is no overall discussion of a highly involved subject, we would single out another anomaly in the modern world that should be met with realistic sobriety. While the United States has been losing ground in its current recession, the Soviets have been making progress by the day. Allen W. Dulles, chief of the Central Intelligence Agency, made this matter the subject of a recent address to the U. S. Chamber of Commerce. Soviet abilities to export petroleum and metals — aluminum, tin, zinc, and ferro-alloys — are increasing, and already interfering in Western markets. Some might paradoxically argue that this is all to the good — it is progress along the way to "One World." We doubt that anyone would dare argue that the American position is being strengthened. This

new Russian production is being used, propaganda-wise, for all it is worth.

Said Dulles: "Soviet propaganda charges that it took the West 150 years to achieve industrially what the Soviets have built in a generation." Said Mr. Dulles, even more ominously, "For some reason, the recently liberated countries seem to feel that the Kremlin has found a new and magic formula for quick industrialization which is the hallmark of becoming a modern state to many of these countries."

Russia, then, seems to have found a way to use foreign aid. She lends money and is greeted with Hosannas as in India. We give it away and they spit upon our Vice-President.

It is time we sat down collectively to a sane and sober discussion of the *ordo caritatis*. As usual, we fail by lacking an overall policy which is consistent. We give money away to one and cut another down with competition or threaten the economic life of still another by yielding to political pressures at home and hindering international trade. We move by whims and stop on fancies. We are thus neither particularly moral nor notably guided by self-interest. —G.J.G.

The Church Suffering

While people in the outside world may forget that half of Korea still is in the hands of the Communists, the Koreans are always conscious of the fact. Even simple actions sometimes emphasize the nearness of the enemy.

Recently, for instance, a woman parishioner at Changju asked Father Wilbur J. Borer, Maryknoll Missioner from Brooklyn, to say a Mass for her mother on her name day, the feast of St. Anne. Father Borer made a note of the request and inquired whether the mother was living or dead.

"I do not know," replied the woman, simply and sadly. "She is up North."—Maryknoll **News Notes.**

The Vatican at Brussels

MR. FLOYD ANDERSON

HUNDREDS of thousands of tourists will visit Brussels this year to see the world exposition. They will find many impressive exhibits, for here, of all places, each country has tried to put its best foot forward.

Millions of dollars have been spent for buildings and exhibits, as each tries to outdo his neighbor with beautiful buildings, elaborate displays, and attractive presentations of the thinking behind each government.

Thus Soviet Russia and the various satellite countries have poured millions of dollars into their exhibits, trying to outdo the democratic nations. And the democratic countries, too, have spent their millions in resplendent exhibits.

The basic theme of the world's fair is to show what each country has done for mankind: in a sense, some may construe it as a test of their economic and political theories —this seems to have been especially true of the communist nations.

A newcomer to such world's fairs is the State of Vatican City—for the Holy See has its own pavilion at the exposition, Civitas Dei, the City of God.

It is truly a tremendous exhibit—for it shows what the Church has done for mankind down through the ages.

The Catholic Church is also represented at another exhibit at the fair, this one in the Belgian section. The Catholic Missions of the Belgian Congo have their own pavilion — and this too will be an eye-opener to many of the visitors.

It is right alongside the general Belgian Congo exhibit, which suffers greatly, to my mind, by the comparison. Whereas the general Congo exhibit seems purely naturalistic in its form—one huge exhibit shows Negroes reclining under trees, apparently waiting for coconuts to fall from the trees —the Missions exhibit shows the dignity of man, and how it is attained with the help of the Catholic Church.

As you enter the Mission exhibit, on the lefthand side you see an expressive representation of the Crucifixion. On one side of it, the seven Sacraments are shown, all in tremendously effective photography, and all with native Congolese. There is a Negro Bishop ordaining Negro priests; a Negro Bishop confirming Negro children — but all the people in the pictures are native Congolese. The priest distributing Holy Communion, hearing confessions, administering Extreme Unction, the couple being joined in Mat-

---

An early visitor to the Fair, Mr. Anderson is editor of the Newark Advocate.

rimony, the priest baptizing — all these show the growth of the Church in the Congo, and the intellectual and spiritual growth of the natives too. Another photograph shows a Congolese Trappist, working in front of his monastery.

Other pictures show the natives in various trades and professions — students, nurses, technicians, doctors, teachers. But name the profession, and you'll find a photograph showing a native Congolese at work in it.

The Church At Work

All in all, this is a tremendous portrayal of what the Church has done for the natives in the Belgian Congo; it is a tremendous argument for the mission schools, indirect though it be. But one looking at these photographs and at the native Congolese who staff the exhibit, can hardly miss the significance of what he sees. This is the Church at work; and this is what the Church has accomplished in one part of the world.

Over in the foreign section, Civitas Dei raises its cross nearly 200 feet in the air. It effectively acts as a sign post for the foreign section, for Civitas Dei is almost at the heart of it. Across the street is the beautiful round American building, with its circular pond in front; and down the street just a few feet is the square Russian pavilion, called the "ice box" by some of the visitors. One can easily walk from the pavilion of Communist Russia, to democratic America, to the spiritual power of the world—the Vatican's Civitas Dei.

The Belgian priest who has charge of the Vatican exhibit and who took me through it, told one interesting sidelight of the fair: The grounds are on what were formerly two parks; all the exhibitors had to agree to tear down their buildings at the end of the fair and restore the grounds to their former beauty.

In addition, the King of the Belgians himself had taken photographs of certain trees that he ordered must not be touched. As a result, the visitor finds trees inside many of the pavilions—including that of the United States. And I felt that they had added to the beauty and charm of the fair, rather than detracting from it.

The Atomium

The highest point of the fair is the Atomium, which will be permitted to remain for another ten years as a tourist attraction. This is composed of nine steel spheres, each 59 feet wide. The structure is 360 feet high, and it represents the atomic structure of a crystal of iron, magnified 150,000,000 times. The top sphere holds a restaurant, with a seating capacity of 130.

But the next highest point is the cross on top of Civitas Dei.

It attracts visitors to a fas-

cinating exhibit of the Church's work for the betterment of mankind — though the visitor gets a bit of a shock as he steps inside the exhibition hall.

There he sees a representation of modern materialistic man—with a refrigerator for a heart, and an adding machine for his head.

Then he goes into a large hall, where he sees Rodin's statue of "The Thinker," brooding over the ills, the wounds, the sufferings of mankind, portrayed on the walls about him. There is a man in a concentration camp, the barbed wire stretched across his face. There is the picture of Cardinal Mindszenty after his trial, his eyes glazed with suffering. There are a woman and her daughter, held prisoner in a concentration camp.

And there, too, is what I thought was the most graphic representation of the source of such sufferings. There was a heavy military boot, a bit of pants leg showing a uniform, a heavy club gripped by a hard hand. That told a whole story —just that fraction of a picture.

The Belgian priest told me that the Russians had been over to see the exhibit. They were amazed, he said, at this room. "You shouldn't do this," they said. "The exhibits should show the joy, the happiness of mankind."

But the Vatican's exhibit is not concerned with temporal joy, but with eternal joy. The people who planned it realized that our joy, our happiness is not of this world, but of the world to come.

The Chapel Of Repose

They express this most graphically in the Chapel of Repose, next to the Civitas Dei church. The walls of the chapel are rough, as though unfinished. On the altar is a monstrance in which the Blessed Sacrament is exposed. The ceiling is in the same style as the monstrance. The only light in the chapel comes from the ceiling, from the monstrance-shaped ceiling; and it falls on the actual monstrance below.

"This symbolizes our life on earth," one of the priests said. "We live in the valley of tears; our hope for happiness comes from heaven, and through the Blessed Sacrament we have a taste, a part of that happiness here on earth."

He pointed out that a man can be in prison, be ill, suffering, hungry, or dying—and yet, if he realizes the joys of eternal salvation, he can still be happy in his suffering.

The Vatican exhibition hall has three floors, displaying the work of the Church. It does it impressively, authoritatively, as it shows its work in the missions, in education, communications, social action, and Vatican City itself.

There are two halls, each 45 feet high, which go to the top of the building. The first has a gigantic wall painting, of

2,000 square feet, showing the creation of man.

In the second hall is a hammered aluminum statue of the Resurrection, approximately 30 feet high. This statue grows on you, for as you go from floor to floor, you come out to this same hallway and get another view of it from a different angle.

The Silent Church

The exhibition hall also portrays the "Silent Church," thus connecting the sufferings of the Mystical Body of Christ Himself. The exhibit doesn't need many items — instruments of torture, a map showing where the Church is silenced, a reconstruction of part of the Catacombs.

The first floor also has some unusual ceramics. The one I remember best shows the Prodigal Son returning home — and carrying on his back representations of the capital sins!

There is an impressive statue of the Holy Father, and St. Peter's Square is graphically portrayed—but on the ceiling of one of the rooms—one seems to be walking upside-down as he looks at it.

The photography used in all the displays is tremendously effective. In the social action section, for instance, only hands are used to portray different scenes. A marriage is shown, just as an example, by the groom putting the wedding ring on his bride's finger. A family is shown by the hands around a table—a father reading, the mother sewing or knitting, the children doing school work.

Civitas Dei has also done a bit of social action on its own part. Just about the time you reach this section, your feet are a bit weary and you look for a place to rest your aching arches. There you find some soft cushioned chairs, ready and waiting for your comfort.

There is a catch, of course. With the chairs go earphones so that you may listen to a recorded talk by some Catholic social action leader.

The communications section is another impressive one. A graphic sign with the word "choice" in several languages, all jumbled as though shaken vigorously, impresses the viewer that modern man must make a selection in what he reads, in what he sees in movies or on television, what he hears on the radio. Otherwise his mind will be as jumbled, as shaken up, as the words on the sign.

The visitor can also press a button and learn how many Catholic radio and television programs there are in his country, or any other in which he is interested. He can also pick up a telephone and hear a transcribed radio program from any nation he wishes.

A News Room

There is also a news room, where news stories will come from all over the world — so that the visitor can get news

"hot off the wire."

And then there is the church, a beautiful structure — again with that symbolism that typifies the Vatican exhibit.

The back of the church is relatively small—but the ceiling sweeps upward, and the floor slants downward, so that the altar stands impressively in the highest part of the church. On each side, the church has stained glass windows made by famous European artists. On one side, by German artists; on the other side, by French artists — the representatives of two nations which have been traditional enemies, cooperating under the auspices of the Catholic Church for the greater glory of God and the betterment of mankind.

Next to the church is a huge auditorium, which is being used for the national congresses being held at Civitas Dei during the fair. It can also be used for movies—and downstairs, in another auditorium, the Rosary films of Father Patrick Peyton, C.S.C., are being shown to visitors from all over the world.

The Vatican pavilion is in the form of a long, narrow triangle, with the church the base, and a restaurant the front or point of the triangle. I asked my Belgian priest-friend why the Vatican was setting up a restaurant—and he said, "So the people can get meals at a reasonable price."

When one compares the cost of meals at the Vatican pavilion with those at other pavilions — including the American —he realizes how right this priest was.

Once again, the Church is showing its concern for man— even in regard to feeding the hungry.

But the whole Vatican display shows how the Church has been genuinely concerned with the welfare of mankind — through the ages — spiritual and temporal. It is a most effective display; no honest person can help but be impressed by it.

A working man was lying on the operating table, prepared to undergo a serious operation for a growth on his tongue. The surgeon said:

"If there is anything you would like to say, you had better say it now, for after the operation is completed you will never be able to speak again."

The man thought for a moment, and then said: "Praised be Jesus Christ!"

"Praised for evermore!" answered the surgeon, and gave the signal for the anaesthetist to begin his task.

The Vernacular at Mass?

G. MONTAGUE **'Let's hope not'**

AT great length the pros and cons of this question have been thoroughly discussed. There is now a lull in the debate while it is expected that in due time the case will be authoritatively closed and on all sides the verdict will be loyally accepted *quando Roma locuta est.* Pro-vernacularists are confident that pastoral needs will inevitably be met by permission for the use of living languages at least for the scriptural pericopes or even for the whole fore-Mass. Yet it was precisely because of their pre-occupation with modern pastoral needs that many participants in the Assisi Conference, where the underlying theme undoubtedly was the increased use of the vernacular in the liturgy, heard with unmixed feelings of thankfulness and relief the Holy Father's declaration: ". . . The Church has serious reasons for retaining steadfastly in the Latin rite the unconditional obligation of the celebrating priest to use the Latin language."

Certainly from lay persons who are most assiduous in their daily attendance at Mass and who scarcely know one word of Latin, I have heard nothing but eager welcome of the Pope's decision. This reaction may well make one wonder whether the modern yearnings for the vernacular in the Mass have grown not so much because the laity are now more ignorant of Latin but rather because the clergy themselves are losing their traditional mastery and love of the Church's language.

Admittedly the case is very different in relation to the sacraments. Our laity feel justly that since the rites and prayers of the Sacraments are largely directed towards their instruction and personal edification, their own language should have its place in the Ritual. In the Mass, on the other hand, they are more conscious of the objective value of the sacrifice offered to God; they appreciate that it is not what they get out of the Mass in a measure of private devotion but what they put into it that is important.

"The principal motive for church attendance can never be to the Catholic merely the message of salvation that is announced to him there; its chief incentive will always be the salvation he goes there to see, the salutary event at which he will be present, the supernatural grace he will receive, and whatever else he does there in reverence to God and for the good of his soul."

Father Montague is a professor at St. Patrick's College, Maynooth.

(Van de Pol: *The Christian Dilemma*) Participation based on such genuine appreciation of the real value of the sacrifice is not obstructed by the use of Latin.

It was the Latin Mass said as it is among us which drew from Cardinal Newman the eloquent tribute: "I could attend Masses for ever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth . . . words are necessary, but as means not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice . . . Quickly, they go, the whole is quick for they are all parts of one integral action."

This was the Cardinal's reply to the charge that Mass is "gabbled over" as a formal, unreasonable service. His concept of it was so far removed from that of a service of preaching and of moral edification that he gave not a thought to the problem of the language of the sacrifice. To him it was in the very simplicity and soberness of the Mass rite that the appeal lay, for he felt that through an age-long process of refinement and simplification there had been evolved this perfect form of worship which could with unfailing efficacy raise men's minds and hearts to worship God in spirit and in truth.

Similarily, Maurice Baring records how, when in 1899 he first attended low Mass in the church of Our Lady of Victories in Paris, it seemed to stun him. "He had linked up the Catholic Liturgy, in his mind, with a scandalously ostentatious pageantry; yet here he met with a silence more complete, more thrilling, than that of nature itself. Moreover the attitude of the worshippers filled him with amazement. He felt that for them everything was real." (Las Vergnas: *Chesterton, Belloc, Baring*) Perhaps this is an example of 19th century individualism, but Latin helped to convey the atmosphere of reverence and mystery in a way which everyday vernacular language could not.

Participation In The Mass

Of course our people must not be merely well-informed bystanders. Not only do they need to be taught the structure of the liturgy of the Mass, what each part means and how they can join in it, but they must actually "pray the Mass." Praying the Mass does not imply that the liturgy at every stage appeal to the intellect or that public worship be so exalted that it destroy true individualism and that appreciation of private prayer and of personal religion which is the basis of all genuine piety. It is alarming to hear pro-vernacularists speak of liturgical individual-

ism as the enemy within the gates, as though the faithful must be so regimented that willy-nilly they pray or sing aloud at Mass. These views cannot be reconciled with the freedom counseled in *Mediator Dei* and they fail to take account of the fact which must be the primary consideration in any development or reform of the rites of the Mass, namely: "That the Mass is the sacrifice of Christ and of the Church belongs to its innermost essence. The sacrifice of Christ is actually only hinted at; it is enclosed and enveloped by what touches us more closely . . . in other words, the sacrifice of the Church. What we see and hear is almost only the sacrifice of the Church." (Jungmann: *The Sacrifice of the Church*)

It is true that in Reformation times the idea of the sacrifice of the Church became obscured, but we must beware now lest by attempting to revive consciousness of that idea too quickly and too forcibly we obscure the sacrifice of Christ. It is in places where faithful love of Christ's sacrifice flourishes most vigorously that we hear little or nothing about any desire to use the vernacular in the Mass. Where our churches are crowded not only for Sunday but for daily Mass, where every important event of public and of private life—weddings, funerals, etc.—is marked by the celebration of the holy Sacrifice, the faithful fully accept the Latin Mass. Its impersonal character, the fact that the priest with his back to the congregation for whom he celebrates, uses an hieratic language, serves to help the people, better perhaps than if they were to see and hear everything, to realize that spiritually and mysteriously they can unite themselves with Christ, the High Priest and Victim on the altar. True appreciation of the Mystery of Faith does not seek to make of it a popular easily intelligible devotion.

"The Church must be grasped as the community of those who belong to Christ and have a part in his life, as the flock of the Good Shepherd, as the Temple of God, built up of living stones as the Mystical Body of Christ." (Jungmann: *The Sacrifice of Christ*) Will the introduction of the vernacular hinder rather than help the development of this concept of fraternal unity and of union with Christ? The evidence derived from past experiments serves to emphasize the danger that it may result in disunity.

Danger Involved

For example, the too hasty experimentation of the neo-Gallican liturgies in France in the 17th and 18th centuries resulted in the situation that almost every diocese and in

some instances each parish within a diocese had its own Mass rite. The Troyes Missal of 1736 which *inter alia* directed that the Canon of the Mass be recited *submissiori voce* provoked a storm of controversy because for more than forty years many priests, e.g. Jubé, the celebrated curé d' Asnières, had recited the Canon aloud.

The missal edited by Bossuet's secretary, Ledieu, in 1709 made provision for this loud recitation by placing the direction *R. Amen* after the prayers of the Canon and even after the forms of the consecration and of the priest's communion. Once the Canon was recited aloud its translation into French became inevitable and this was done in many liturgical books produced by Jansenists.

The condemnation by Pope Alexander VII of Joseph de Voisin's French version of the Roman Missal was a *cause célébre* of the 17th century; in many other Gallican Missals changes were introduced even in the Ordinary of the Mass —in the prayers at the foot of the altar, the offertory prayers, and the prayers before Communion. One error which was adopted in the German *aufklarung* and which has persisted in the minds of some down to the present day is that liturgical confession made by the common recitation of the *Confiteor* at the beginning of Mass should replace auricular, sacramental Confession. It was all part, perhaps, of what Monsignor Knox described as the "enthusiasm" or "naturalism" of that age but the result was chaos.

It can scarcely be argued that the French reformers were attracted by the success of the vernacular services of the Protestant sects, for these services really failed to hold adherents to the new religion. Dom Gregory Dix records the fact that in England the introduction of the vernacular service of the Book of Common Prayer was followed immediately by a breakdown in the habit of churchgoing amongst the people. The new English service was put before the people at Pentecost 1549 and suddenly, voluntary and above all weekday churchgoing virtually ceased. For a time legal compulsion in the form of fines and imprisonment enforced attendance, but the drift away from the Church of England service gathered momentum in the 18th century and has resulted in the widespread coldness and defection of the present day.

Neither does the record of the dissident Eastern Churches suggest that the use of the vernacular forges a vital bond amongst their worshippers. Advocates of change may sometimes deplore Trent's loyalty to the Latin language, but the verdict of history does

not endorse the wisdom of the Protestant reformers who adopted living languages in their liturgy.

First 'The Camel's Nose'

At present the demand is only for vernacular readings of the scriptural pericopes. Later will come the demand that all the "fore-Mass" be translated—the Introit, Gloria, Collect, etc.; then why leave the most important part, the Canon, in Latin? Once translation is recognized, then it will be argued that this or that expression is not in conformity with the "genius" of a particular language and national variations will result. For example, an English protagonist of the vernacular has written: "Is it too visionary to look forward to a day when English Catholics may wrest the initiative from their continental brethren? Europe in every secular field has been accustomed to look to this country (England) for a lead: it has been proudly said that we have more than once saved England by our exertions and Europe by our example. We could still give a clear lead in this matter of the Mass." (C.R.A. Cunliffe in *Clergy Review,* 1958) This is not a representative view, perhaps, yet it is a warning that liturgical development may not always be free from chauvinism.

St. Pius X by placing frequent Communion within the reach of all opened the way to true participation in which the balance is held between community worship and personal religion. The provisions of *Christus Dominus* and *Sacram Communionem* have made this participation not only possible but comparatively easy. Compared with this means to genuine active participation in the Sacrifice and in its fruits the vernacular question is only a very minor issue. A merely utilitarian approach to the liturgy, rashly accommodating it to modern, often shallow spirituality, will not assist the faithful to union with the Priest and Victim, to that internal sacrifice of which the visible liturgy is a sign. If the scriptural passages are read in the people's language, the Church has still the obligation to interpret the scriptures; readings in the vernacular must not replace the preaching of the homily. The faithful do understand or can be taught to understand—though such instruction should not take place during Mass—the general import of phrases such as *Oremus, Dominus vobiscum, Sursum corda,* etc. And these phrases serve to remind them that they are "to unite their hearts in praise, prayer, reparation or thanksgiving with the prayers or intention of the priest, even of the High Priest himself." (*Mediator Dei*)

The Latin Mass can draw

powerfully as in past generations. More surely than translations — often jejune— can it convey the authentic atmosphere of the Mass which is objectively the *Mysterium fidei*. Instead of seeking to tailor the liturgy to what we may consider to be the needs of our own age without thought of the future, our pastoral aims will be more securely attained by striving for the re-establishment of a true parochial spirit. If each one can attend Mass as a member of a community to which he or she really belongs so that through this community spirit the doctrine of the Communion of Saints will be brought home to the faithful at Mass, private prayer will then best be fitted into the pattern of public worship. It is by careful, patient education and instruction rather than by any startling changes in the liturgy that there will be engendered true love for the Mass based not on subjective piety but on faith in the objective efficacy of the sacramental Sacrifice.

"The liturgy confers on the life of the Church, and even on the whole religious attitude of today, a characteristic mark. Above all one notices an active and intelligent participation by the faithful in liturgical actions. On the part of the Church, the liturgy today admits of a pre-occupation with progress but also with conservation and defence." (Pope Pius XII to Assisi Congress)

No One Neater Than A Nun

"Far from being thieves, the average Statler guest doesn't abuse his room or even disarrange it to speak of. An efficient maid can put most of her rooms in order in 15 minutes each— rooms that have been occupied by men, that is. It always takes longer to do a woman's room, as women are messier than men, in hotels anyway. There is one exception to this rule! Nuns are the neatest of all hotel guests. They generally put their own rooms in order, and do a better job than the maids."—**Coronet.**

Ireland's Foreign Legion'

JOHN BERNARD McGLOIN, S.J.

Ordination at All Hallows

BECAUSE of the several hours difference in time, the United States still slept on Trinity Sunday, June 16, 1957, as the Mass of Priestly Ordination started in the Gothic chapel of All Hallows College, Drumcondra, Dublin. Since 1842, the missionary sons of All Hallows had quite literally fulfilled the "Going, teach all nations" motto inscribed on the facade above the main entrance to the old Georgian mansion which, although two hundred years old, still proudly serves as the faculty building of the seminary. This morning, the latest sons of All Hallows—always called the "young priests"—were to take their places in a long procession of past and present priests, to the number of over three thousand, who had been given to various parts of the world by this missionary college of Dublin. The Vincentian Archivist had readily agreed that the best possible start I could get in my enjoyable task of studying All Hallows' historical records in quest of information about those who had served the Church in California would be to be present at the Ordination Mass: prophetically, these lines he added to his gracious note of invitation: "An All Hallows ordination is something special!" I know now what he meant!

Down the historic aisle of the college chapel came twenty to be ordained as sub-deacons and twenty-nine to be raised to the holy priesthood: following them was their ordaining prelate, His Lordship, Dennis Moynihan, Bishop of Kerry. Later on in the day, Bishop Moynihan told me that this was his seventy-second birthday, but one was quite unconscious of any such sum total of years as one watched the vigorous and erect and very paternal prelate enter into the glories of the Ordination Mass. Occasionally, one of the All Hallows "past men"—another hallowed term on the premises—returns home as a successor of the Apostles to ordain the latest sons of the college; this year, Bishop Moynhan remarked that, although not a "past man," this was his fourth ordination at All Hallows and that he always enjoyed his return there to confer Holy Orders. Evidently, he found "something special" there, too!

Early in the Ordination Mass, when one of the seminary professors read out the names of the Ordinands and of the dioceses in which they would serve, one began to sense something of the "difference" in this Mass. True, most of the dioceses were no longer missionary territory as they once

had been in the first generations of All Hallows, but it must be recalled that, now as then, a student entering All Hallows does so with the full intention of spending his entire life away from a beloved Fatherland in obedience to the command: "Go — and teach." This thought gave meaning, then, to the Archdeacon's calling out of names and assignments: " . . . for the diocese of Nottingham . . . for the diocese of Salford . . . for St. Augustine, for Melbourne . . . for Los Angeles, Seattle, Portland and Sacramento . . . for Duluth, Corpus Christi . . . for San Diego, Auckland . . ."

(One smiled when the Latin of it all got tangled a bit—as the genial Father James Murphy, S.M., later freely acknowledged, since he was the Archdeacon in question — and, instead of "Portland in Oregon," one heard "Portland in Sion!" And here one had always thought of California, alone, as a sort of Sion! Welcome, Oregon!

A Sacred Legion

Over one thousand of All Hallows priestly sons have served the Catholic Church in the United States for a century and a quarter now and, obviously, only the High and Eternal Priest knows what good deeds have been accomplished by so many for so long a time on behalf of so very many of the past and present. The present diocese of Sacramento in California was once the Vicariate of Marysville (1861) and, as such, it was headed by the gentle Eugene O'Connell, D.D., an All Hallows professor called to the episcopate in far off California. Archbishop Alemany of California leaned heavily upon All Hallows men —as I was to learn from perusing his many letters in the College Archives. So there is the realest of debts owed by the Catholics of California to this missionary college of Drumcondra in Catholic Dublin!

Not the least impressive feature of this Ordination Mass came when a large number of "past men" (is the term ever used in American seminaries?) joined in the imposition of hands. Some were Monsignori such as the senior of them all, the venerable Monsignor Clarke from a missionary diocese in Australia which he has served for fifty-three years—and still serves! There was Monsignor Connors, the Vicar General of Reno, Nevada, who, the day following, offered his fortieth anniversary Mass at the same altar of his own priestly anointing. There was the Franciscan friar, now a member of the Historical Institute of his Order in Washington, D.C., who had returned to the chapel where, in 1925, he had been ordained for an American diocese: today, he returned with a fulfilled and long standing

vocation to the religious life added to the priesthood.

There were middle-aged pastors from Australia, New Zealand and the United States —and there were curates just a few years out of training who had come back to bless the companions of their own generation and to receive their first priestly blessings, too. All had come from the ends of the earth to a beloved chapel, to an altar of memories. The Ordination Mass went on—priesthood was conferred and the concelebration (always so impressive) began. After almost two and a half hours, it was over—and one realized, happily, that Sancta Mater Ecclesia was the richer by twenty-nine priests. And one suspected that All Hallows, so venerable, was giving joy in her youth that day.

The Celebration

Man is composed of body and of soul—even at All Hallows and in Dublin—and the traditional Ordination day dinner in the mid-afternoon was a gala and gustatorily delightful affair. Several seminarians sang —not without the traditional Irish lilt: one entered into a newer brotherhood with the young subdeacon who sang, with all his heart and soul (and who was joined by many who listened), as he concluded his song with the words: " . . . The green isle of Erin remains in my heart!"

Yes, they will go thousands of miles away from it—but can one aught but praise them for ever keeping its holy memories in their hearts? Then a bit of poignancy as all — past and present men—sang the College Hymn which bids a "Good Night" to All Hallows. One swallowed a bit as one realized that it was hardly possible that the twenty-nine young priests of this morning would ever meet again as a group this side of Judgment: one felt, too, that all were quite conscious of this truth as they sang with a touch of that Celtic warmness and realism which marks the authentic songs of the race.

In the evening came the final blessing imparted by the Lord of the House at the hands of one of the young priests of the morning. Obscurely, at the rear of the chapel, knelt Bishop Moynihan among the devoted members of the Vincentian Fathers who staff All Hallows: afterwards, I heard His Lordship congratulating the parents of the young priest who had officiated at Benediction and I caught his genial and fatherly words: "So now you have witnessed your son's first pontification!"

At the end of Benediction came something I shall not soon forget: the two hundred members of the student body arose in their places and joined in a heartfelt "Te Deum" for the obvious blessings of another day of anointing at All Hallows.

Nor was this all: then came the stirring verses of "Faith of Our Fathers" sung to a melody which I had never heard before but a hymn which seemed so appropriate in this Seminary of the Faith in this Island of Faith which has suffered so much to keep the light of Faith burning so brightly. Who have more right to sing of the Faith of Their Fathers than these young men of All Hallows?

Yes, an All Hallows ordination *is* something special, and this pilgrim to the archives of the college felt privileged, indeed, that he witnessed the ordination on Trinity Sunday, 1957, before beginning his delvings into the past: in this case, the grandeur of the present added undoubted glory and meaning to the past.

Three Great Achievements

We once asked Archbishop, later Cardinal, Glennon of St. Louis what he considered the three outstanding achievements of the Church in the United States during his priestly days.

Hesitating a few moments he replied: the establishment of the Catholic University of America, the printing of the "Catholic Encyclopedia," and the founding of Maryknoll.—Pat Scanlon in the Brooklyn Tablet.

Our Final Exam

JAMES SHAPPELLE

Some pertinent questions

ST. Peter's final oral exam from Christ was a scorching one. Before Christ could afford to graduate Peter from the ranks of the Apostolic College to its presidency, He had to be sure that Peter was fit for the position. Christ had given Peter so many lesser exams before and Peter had failed them. Peter had failed in his faith in Christ the time Christ came walking to the apostles on the water. He had failed again in the court-yard of the High Priest when Christ most needed every loyal follower He could find. He had failed to understand, at an earlier date, the important lesson of sacrifice and the Master's intention to lay down his life. Peter wanted to stop Christ from being generous.

But we need not think that Peter's grades in the school of love were all failures. There was one occasion when he made a brilliant, courageous defense of his Master's thesis. That was the time Christ was teaching the fundamental principles of the Blessed Eucharist. It was a lesson too difficult for some of the disciples. So they dropped out of the school of the Master. That was the very time Peter showed his heroism and allegiance by telling Jesus that he would never drop out. His reason was a supreme act of faith in his Teacher: "Lord, to whom shall we go: thou alone has the words of eternal life."

On the basis of that one successful examination, Our Lord saw in Peter great promise. That examination proved to Christ that Peter could make the grade. In spite of repeated failures after that one successful exam, Christ continued to work with his zealous pupil. Christ based the final exam on Peter's previous successful one. By passing the "finals" Peter was able to wipe out all his previous failures.

The final exam was short, even though it was an important one. But it told Christ all He needed to know about Peters' worth and it showed also that Peter deserved to graduate.

Priests will be examined by Our Lord, as Peter was, as they kneel on the shores of eternity. There will be a searching, "Lovest thou me more than these?" It will be an embarrassing question to answer, if the priest will have to admit that there were many of his parishioners who prayed more often and more fervently than he; or that there were many of his parishioners who would not miss Mass even during their vacations; or that

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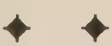
many of his penitents went to confession more often than their confessor did; or that many of his parishioners stayed in church longer after Mass than their pastor did; or that many of his parishioners were much more careful than Father was as to how much they drank. ("O Lord, let me skip this question on the exam. Try me on something else.")

Lovest Thou Me?

In that final exam Christ will ask again, "Lovest thou me more than these?" By that Christ will want to know if His priest was as careful about his parish as a layman is about his business. Was the priest as particular about his sermons as a huckster is about his advertising script? Was Christ's priest as conscientious in preparing his instructions for the children and for converts as the nuns are in preparing their lesson-plans for geography? Was His priest always as concerned about the cleanliness of the altar linens as he was when the Bishop came for visitation? ("Oh Lord, turn that searchlight off my soul.") Did Father seem more interested in furnishing the rectory than in any other of his parish projects? Did Father have time to visit church when work was being done there but little time to visit it afterwards when the work in church was finished?

There will be one last question on that final exam: "Lovest thou me more than these?" By that Christ will want to know from his priest if the parishioners got as much courtesy at the rectory as they would get at the doctor's office. Would they feel more at ease telephoning the druggist than telephoning Father with his routine of "Yeah . . . What? . . . No! . . ." Bang! Christ will want to know if people would consider it an unwarranted usage of English to make "priest" synonymous with "courtesy." ("Oh Lord, how much longer will I have to sweat through this examination?")

We priests hope to get at least 70% on that exam. We all hope to score much, much higher than 70%, because even though 70% is a passing grade it is a failure.



How To Get Rid Of Them

A GOOD many concerns have learned the value of using a specific chair for unwelcome guests. An ordinary office chair can be made most uncomfortable—for prolonged visits—by cutting an inch or so off the front legs. The caller slips forward. A set of muscles gets tired—though the visitor does not know why he is uncomfortable.—**Irish Weekly.**

The Opportunity of a Lifetime

MICHAEL J. DEVANEY, O.M.I.

A week in the seminary

EVERY American boy interested in the priesthood ultimately asks himself the question: "What's the seminary really like?" He looks through countless vocation pamphlets to find the answer to this important question. But when he has finished reading there still remains an air of mystery and curiosity about seminary life.

Vocational literature gives a boy some general ideas about the seminary but it fails to answer the fundamental questions in his mind: "Can I do it? I know others have tried and made it but how about me? Do I really want to be a priest? Will the studies be too tough?" These inquiries are natural enough and do not seem serious but they could accumulate and extinguish the spark of a true vocation.

To help eliminate some of these anxieties and give a realistic picture of life in a seminary the Eastern American Province of the Oblates of Mary Immaculate decided to inaugurate a "Vocation Workshop Week" at Our Lady of Hope Mission Seminary, Newburgh, New York. It was not a new idea among the Oblates. Other provinces of our Congregation in the U.S. had used it with great success to encourage more vocations.

Our Vocational Director started this experiment by sending letters to prospects in a limited area inviting them to attend the Workshop, stating the cost (fifteen dollars per boy), outlining the daily schedule, and listing the necessary items for each one to bring along.

Our program for the week covered four years of high school. Each day there were five half-hour periods, including a study period and classes in Latin, English, religion and the history of our congregation. The Latin and English periods were taught by seminarians from our major seminary in Washington, D.C.

During study time, if there were no other tests in English, mathematics or general I.Q., the students were free to read pamphlets on the Oblate Congregation or its missionaries. The Vocation Director also utilized these periods to interview the boys individually. On the final day of class, questionnaires were given out, asking the boys what they liked or did not like about the seminary. Suggestions for "improvements" ranged from having three Masses in the morning to serving steaks for supper. Some of the suggestions were helpful and are being incorporated into this year's schedule.

Questions Answered

Some of the questions asked of the seminarians as they proctored study halls or walked in groups about the grounds of the seminary were: "How much Latin do I have to have?" "What subjects will I have to make up if I come in next year?" "Should I wait until after graduation before I enter?" The personal interest shown by the priests and brothers in answering all their questions encouraged the boys to ask more about the life and to speak of their own problems. There were questions of course that were referred to the Vocational Director, but the great majority of them could be answered immediately by the seminarians.

Spiritual exercises, the heart of the seminary schedule, were held in common throughout the week. They began with morning prayers and Mass at 7:00 o'clock. On Thursday we had a dialogue Mass. For some of the boys this was their first experience at participating in such a manner, and many were so impressed that they wanted to have it each of the remaining mornings. The general consensus of the boys was that they liked the dialogue Mass because it was slow and they understood the prayers better.

Former altarboys, not afforded the opportunity of serving Mass for a few years, attended a refresher class or two given by the seminarians. Others, who had never assisted at the altar, were made better acquainted with the liturgical vestments and services by helping Brother sacristan during the periods devoted to manual labor. The daily spiritual exercises also included a visit to the Blessed Sacrament at the end of classes, recitation of the Rosary at the grotto of Our Blessed Mother, and night prayers.

In the refectory, a seminarian sat at the head of each table. At first it was thought that this arrangement might dampen conversation, but actually conversation was never a problem, and the barrage of questions never ceased. "Where are you from Brother?" "When did you come to the seminary?" "How long before you are ordained?" "Do you get home often?" "Do they give you spending money?" "Are the vows hard?" "What do you study for nine years?"

Silence At Breakfast

Silence was observed at breakfast. After a short selection from the lives of the saints, a special vocation article was read. Readings at dinner and supper consisted in a few verses from the Old and New Testaments at the beginning of the meal and, at the conclusion, a passage from the *Imitation of Christ*.

If any part of the Vocation Week schedule was less liked

than others by the majority of the boys, it was manual labor period. This particular part of the day introduced the neophytes not only to long corridors, spacious classrooms and endless stairways, but also to outside work in the garden and on the lawns. Each afternoon when the bell rang for manual labor, the boys would go to the locker room, change as slowly as possible, and take the long way to the bulletin board on the first floor.

Invariably there were grunts and groans. Some would say "Oh, that job again, I just did it yesterday. It's still clean." When there was hay to be raked there were always two or three who remembered their allergies or that someone in their family had hay fever and they better not take the chance. A few of the city boys found it difficult to distinguish between weeds and plants and the result was almost disastrous. Nevertheless, others could not do enough and looked for extra jobs. No, manual labor has not changed but the marvel of it is that the work always seems to get finished. Perhaps, in this case, it was because recreation was next.

The highlight of the hour and a half recreation period was baseball, and if there were too many for this sport the overflow used the outdoor basketball and handball courts.

The Spiritual Conference

Each afternoon at 5:30 a spiritual conference was given by one of the members of the seminary staff. Our Vocation Director began the series with a talk on the meaning and the purpose of the "Vocation Workshop Week." He stressed the point that it was not a time when the boys were expected to make up their minds, but an opportunity for them to see seminary life. The remaining conferences embraced the virtues that must be practiced by a boy who desires to be a priest. Particular emphasis was placed on purity and obedience.

Evening recreation period was spent walking along the road to "the gate," a custom in our seminary just as it is in many others. It was a time to relax and talk over the events of the day. If it happened to be a cool evening and enough of the group were interested we would organize a softball game.

When the bell sounded the end of recreation, the boys assembled in the seminary hall for illustrated lectures on the Mass, our mission fields, and our houses of training. One evening a professional tennis player from the nearby country club put on an exhibition for the group. Before the match he gave instructions on how to play tennis, showing the various grips and serves.

By 9:30 the "tireless" en-

ergy of the boys was exhausted. Slowly they made their way to chapel for night prayers. Then in silence they began the climb to the dormitory and the end of a typical day in the seminary—a full day.

Just when things seemed to be rolling along nicely, the Vocation Week was at an end. The "Workshoppers" returned home. Many mentioned, before leaving, that they hoped to return in a year or two. Others planned to enter in the fall and are now in our seminary. Still others went away with a greater insight into life in a seminary. Perhaps the seed of a vocation was planted in the heart of a boy who came "just to see."

Those seminarians who had helped direct the program, before starting for summer camp, sent letters to the boys thanking them for their cooperation and telling them to pray for vocations, with an added note encouraging them to write. Boys are notorious when it comes to letter writing, but we were more than pleased when we counted 20 letters received during the summer months from the 37 boys who had participated in the experiment.

An Appraisal

But what was the value of the vocation week? First of all, spending a week at the seminary is a privilege which we know most boys consider the opportunity of a lifetime—to live the life of a seminarian as it really is. From our point of view it also gives the seminary authorities a chance to see the quality of those young men seeking admission. These are the big advantages of such a program. However there are still others. It gave our Vocational Director new ideas regarding the setup of future vocation literature. The seminarians who participated in the "Vocation Week" acquired valuable knowledge and interest regarding the techniques of fostering and promoting vocations to the priesthood. Our first experiment with this plan was a success and one which has been profitable to us and which we feel certain will bring an increase in vocations in future years.

Gesundheit!

According to L. J. Huber in the *Victorian,* the expression "God bless you!" or its broadly translated German *Gesundheit* dates back to the days of Pope Gregory I. At that time a growing plague was beginning to sweep the world, ending generally with a fit of sneezing or yawning. It was then, according to Mr. Huber, that the Pope ordered that "God bless you" should be said to those who sneezed and that the Sign of the Cross be made on the lips of those who yawned.

Some Mystical Phenomena (II)

PAUL SIWEK, S.J.

A critical view

WHEN reading Fr. Carty's book*, one might get the impression that I have published a study on Padre Pio. This impression is misleading. I have never published anything about him. This was not a result of an accident, but of an intent and a purpose.

While I was teaching psychology at the Gregorian University in Rome (before World War II), I was urgently invited by Dr. Festa (whom Fr. Carty quotes several times and always as a great authority!) to go to Padre Pio and write a book on his phenomena. Before I accepted his invitation, I read carefully his book *Tra misteri e le luci della Fede*—"Between the Mysteries and Lights of the Faith" (Rome, 1933).

In the first chapter I found a violent attack directed by him against a distinguished Dominican, Father Coconnier, who in 1897 had published a scholarly book under the title *L'hypnotisme franc.* Festa calls his ideas "obscure," "imprudent," "entirely erroneous" (p. 18). With a still much greater violence he attacks Fr. Gemelli. In Gemelli's doctrine on the stigmata Dr. Festa found a dangerous "positivism" (p. 90), and a "false rationalism" (p. 96).

It was precisely against these "errors" that I was invited by Dr. Festa (and Dr. Romanelli) to write a book on Padre Pio in order to defend the Catholic Faith. Of course, I declined the invitation. The ideas of the two mentioned Catholic scholars did not merit any blame either from the theological or neuro-psychological viewpoint. On the contrary, the views of Dr. Festa betrayed a shocking lack of religious instruction. For him the private revelations had practically the same value as the revelation brought by Christ to the world.

But I had still another reason not to accept. And this was the respect which every one of the faithful owes to the authority of the Church. Indeed, in the *Acta Apostolicae Sedis* I found the decree of the Holy Office in which the faithful are informed that the "facts" which are "commonly attributed to Padre Pio" are by no means proven to be supernatural (May 31, 1923). One year later the Holy Office judged it necessary to "warn" (*monitum*) the faithful "very seriously" (*gravioribus verbis*) to "abstain . . . from visiting Padre Pio for reason of devotion" and from main-

*"The Two Stigmatists Padre Pio and Theresa Neumann," by Father Charles M. Carty, Radio Replies Press, St. Paul 1, Minnesota.

taining any "relation with him, even by means of letters" (July 24, 1924). Two years later the Holy Office insisted on the "strict obligation" (*dovere*) of the faithful accurately to obey its above mentioned orders (April 23, 1926). On July 11, 1926, and on May 22, 1931 the Holy Office repeated its solemn warnings.

Silence Was Indicated

In consideration of these documents I felt it my duty not to write anything about Padre Pio. I was greatly confirmed in my decision by the fact that several books written enthusiastically in favor of Padre Pio's phenomena were put on the *Index of Prohibited Books.* Some of them are pointed out by name in the *Acta Apostolicate Sedis* (April 23, 1926; July 11, 1926; May 22, 1931). Let us add, by the way, that on July 20, 1952 the Holy Office condemned and placed on the Index eight books about Padre Pio.

It is most regrettable that Fr. Carty does not mention these solemn decrees of the Church and produces the false impression that the case of Padre Pio is positively recommended by the Church to the faithful (p. 9). To prove this he quotes some words which are supposed to have been spoken by Benedict XV to Dr. Festa, the attorney (p. 44). These words, if they were really spoken by the Pope (this is by no means proven) were pronounced in a private conversation. The documents which I quoted above are the official solemn enunciations of the Church which oblige us in conscience. Moreover, they are notably posterior to the mentioned conversation. Finally, they were omitted, as the Holy Office expressly mentions (on May 31, 1923; on July 24, 1924), after a careful examination of Padre Pio's case.

Fr. Carty affirms that "Pius XI, who at first had been skeptical about him (Padre Pio) on account of wrong information received, changed his attitude and also became his friend" (p. 9). Where is the proof for this? Fr. Carty does not give us any! He simply affirms. This is a classical method of our author.

But this is not all. Fr. Carty says that Pius XI had been "skeptical" about Padre Pio "on account of wrong information." Does he mean to deprive, by these words, the official documents of the Church of their intrinsic value? It would be dangerous to go so far! Besides, the Holy Office expressly says that its decrees are founded on a careful "investigation" (May 31, 1923) of the facts on "many and ascertained sources and information" (*ex pluribus ac tutis fontibus, aliis informationibus*) (July 24, 1924).

Before we conclude the chapter, we must mention also the revelations of Sister

Maria d'Agreda, published under the title *The Mystic City of God*. Fr. Carty is very fond of them and freely has recourse to them to prove the authenticity of Theresa's visions. This is a great pity. Amort, one of the greatest authorities on the problem of visions, gives in his celebrated book *De Revelationibus* (Pars II, Augustae Vindelicorum, 1744) a very careful and able analysis, both theological and scientific, of Agreda's visions. His conclusion is very unfavorable. They are, he says, not only very "doubtful" which everybody will easily admit, but positively "false" (*ibid.* p. 587)

Well Founded Objections

His objections against Agreda's visions are presented in 17 enunciations (*Propositiones*) which cover 112 pages of his voluminous book (pp. 386-498). And each of these propositions is founded on a great number (althogether several hundreds) of the facts carefully selected from her revelations.

The revelations of Agreda, according to Amort, flatly contradict many facts well established by history and science; they multiply miracles beyond all reasonable measure; they attribute to God, angels, and devils a behavior not only "improbable" but simply "absurd" (*absurdus*); they disagree with the revelation of other women, which are certainly not less probable: they differ very much from the authentic revelations which we find in the prophets, Apocalypse and Holy Gospel; they reveal many things which are absolutely useless or even "absurd"; they contain promises which are "dangerous" to Christians; they "risk changing notably the character of our religion in the matter of faith and morality"; they are not entirely free from the errors of Calvinism, Jansenism, Leibnizianism, Lutheranism, Baianism, Fatalism, Quietism, false Mysticism, Beguardism, and so on; on the other hand, they can be easily explained by illusions, for Sister Agreda had obviously remarkable "dispositions" both physical and moral, for them. These dispositions were greatly favored, let us add, by her methodical principle expressed as follows: "We should deny to the Blessed Virgin only what contains a manifest contradiction."

All these assertions are s o l i d l y demonstrated by Amort. Not one revelation of Sister Maria d'Agreda can be trusted. And most of them are obviously false. So, e.g., when she says that God revealed to her that the firmament (*coeli*) is made of solid crystal. How then, asks Amort, will the movement of comets, stars, and planets be possible? Or another occasion the Blessed Virgin revealed to Sister Agreda that the Sacred Host, which we receive devoutly, goes from the

stomach to the heart and gives it a particular "character of glory"; in the Blessed Virgin it remained there incorrupt for a long time.

Amort notes here that the circulation of blood, established by "modern" scholars (*a neotericis philosophis*) ruins this whole system which has for its goal to explain the fact that the Sacred Host remained in Mary and still remains in those who receive Holy Communion (prop. II p. 521).

It is a pity to see Fr. Carty have recourse to such revelations (pp. 117-118; 149-150). We should follow rather the principle enunciated by Amort in these words: Revelations are miracles. Now miracles should not be admitted without a sufficient necessity or foundation (prop. 18, reg. 38, p. 585). And today we should be much more strict on this point.

"In these days of widespread education, universal questioning and free discussion, a premature and ill-grounded credulity cannot in the long run be of advantage to the Church," notes Fr. Thurston, S.J. (p. 120).

Expert Testimony Required

When there is question of a miraculous healing—we said elsewhere—the Church is not satisfied with the testimony of an eye witness. She requires the judgment of "experts," that is, of competent physicians. In the same way, when there is question whether this or that psychic fact really surpasses the forces of nature or not, we should have recourse to "experts," that is, trained (Catholic) psychologists. Fr. Gabriel reminds us insistently of this principle, as we saw above.

Fr. Carty's book is woefully deficient on this point. His explanation of the visions, ecstasies, and so on shocks everyone who is well trained in religious psychology. Theresa's "ecstasies and visions have all the positive signs given by Benedict XIV for ecstasies and visions of divine origin," affirms Fr. Carty (p. 163).

I shall not try here to demonstrate the falsity of this assertion. I shall limit my remarks to Fr. Carty's method of investigating supernatural phenomena, for this is the principal subject-matter of the present article. Benedict XIV quotes in favour of his theory the names of Plato, Aristotle, St. Gregory and a number of eighteenth-century scholars (Valessius, R. de la Torre, Gaspar, Rejas, Zacchias, Baldellus). Were he living today, he would without doubt appeal to the findings of modern psychology. While trying to reproduce faithfully the letter of Benedict XIV, Fr. Carty betrays his spirit. If Fr. Carty replies that he is not "a specialist" in theology and "religious psychology," Fr. Gabriel quot-

ed above would say: It is a pity that you have undertaken a work which is above your forces!

Fr. Thurston, S.J. explains the "state of exalted repose" of Theresa by means of "a dissociated personality of Theresa herself" (p. 114, 128). And he bitterly complains "that little has been said on these matters in such big books as those of Gerlich and de Hovre" (p. 129). Fr. Carty does not see any problem on this point! The state of exalted repose is for him evidently supernatural!

Legends

Fr. Carty's book contains an enormous number of legends. We cannot, in this short study, point out all of them. We shall mention the most important.

Fr. Carty quotes with exuberant joy the authority of Fr. Gemelli for his opinions: "In the following Lent" (1928)— we read in his book (p. 141)— "His Holiness Pope Pius XI sent Dr. Gemelli, the Rector of the University of Milan, to make an independent investigation. After two visits to Konnersreuth he was received in private audience and presented his report to His Holiness" This report was, according to Fr. Carty, "evidently favorable for it was followed by the Apostolic Blessing sent in a solemn manner to Theresa Neumann" (ibid.). In order to fix deeply into the brain of the reader this important fact, Fr. Carty recalls it to him several times. But he does not think it to be enough. He devotes a special paragraph to Fr. Gemelli's investigations made in Konnersreuth and to his report in Rome. It bears the rather pompous title: "Arrival of Dr. Gemelli, the Envoy of the Holy See" (pp. 134-135). He repeats here again what we have already heard before.

Now all these facts have nothing to do with history. They are pure inventions, a legend. Fr. Gemelli always protested energetically against them. In 1932 he published in the Catholic newspaper in France (*La Croix*, May 17) the following statement:

1) "I never expressed publicly my opinion on Theresa Neumann."

2) "I never received any order from the Pope nor from any Sacred Roman Congregation in respect to Theresa Neumann." What some publications say on this matter is without any foundation (*tout a fait sans fondement*)."

3) "I am publishing this declaration because I do not wish to take any part in the controversies which have place round Theresa. This spontaneous declaration should not be taken as recognition of the supernatural character of Theresa Neumann's visions."

One year before, Fr. Gemelli published a similar declaration in the *Klerusblatt* (July 8, 1931) in Germany.

Fr. Carty ignores both these declarations in his book. This struck Fr. Gemelli painfully. On October 31, 1957 he wrote to me that whatever Fr. Carty published about him is only "a result of imagination." And he asked me to publish it "in his name." I do this now in the interest of truth and honesty.

The explanation of Fr. Carty's deficient knowledge of the problem of Konnersreuth is given by himself: "We have selected"—he says—"most of the information about Theresa Neumann from copious notes taken from over thirty books in German, French and English by the Reverend Patrick O'Connell, when he was preparing his book *New Light on the Passion of Our Lord* (p. VI)."

What a pitiful confession. Fr. Carty did not even consider it necessary to read the books himself which he quotes in his work. He relied mostly on the notes taken by Fr. O'Connell! By this confession he empties his own book of any scientific value. The more so that Fr. O'Connell's book is very irritating from its entire lack of historical criticism and of scientific knowledge. This was clearly pointed out in the review of his above mentioned book (*The Irish Rosary*, 1955, pp. 696-702).

Fr. Gemelli's Denial

Already in his letter written to me on May 8, 1955 Fr. Gemelli denied emphatically all these facts which Fr. Carty introduced later. They are all, he said, "a pure invention." Such is, he added, in particular "the blessing sent from Pius XI."

According to Fr. Carty, a most radical opposition of views exists between my book *The Riddle of Konnersreuth* and Fr. Gemelli. This affirmation is also "a result of Fr. Carty's imagination," his "pure invention." Here is what Fr. Gemelli wrote to me on December 7, 1954: "I received your book *The Riddle of Konnersreuth* which I read, and I liked it very much. I would like to see your book published in Italian." And he made some positive suggestions to me in this line.

In order to prove that Theresa Neumann has a supernatural knowledge of the future happenings, Fr. Carty quotes (p. 201) the following "fact": "Theresa's word was doubted by the famous Fr. Gemelli when she said that he would see the Pope on Saturday. He corrected her and said that he would see His Holiness on Thursday. She replied: no, not Thursday but Saturday, and so it turned out to be." Fr. Gemelli said in his letter mentioned above that also this incident is "a result of mere imagination;" it has absolutely "no basis."

Among the Catholic physi-

cians, Dr. J. Deutsch was the one who formulated the strongest objections against the supernatural character of Theresa's phenomena. These objections made a great impression in the Catholic world. For Dr. Deutsch was very well known both as a great physician and a fervent Catholic. He was fiercely attacked by the "friends" of Konnersreuth till his death (August 28, 1938). Even after his death his authority remained a thorn in their side. For he left several publications which could not easily be refuted. How get rid of them? In a very simple manner: a legend was invented that Dr. Deutsch, on his deathbed, deeply regretted having opposed Theresa Neumann, and that he formally retracted all his publications against her.

Fr. Carty ingenuously repeats this legend (p. 131) which the family of Dr. Deutsch always considered as a monstrous "libel." Here is what his wife wrote to Miss Hilda Graef (10/7/52): "Yes, they do not stop calumniating my late husband: in different journals and parochial bulletins they affirm that before he died he recanted all he had written about Theresa. Now, this is absolutely false (*absolut unwahr*). I can know this best, as I did not leave his bed for one moment (*keinen Augenblick*) since the moment he had a stroke."

"In 1945," says Fr. Carty, "when the German army was in retreat, an S.S. Panzer group was stationed in Konnersreuth. Just as they were about to leave, an S.S. sergeant entered the Neumann house and demanded the surrender of Theresa. He was told that she was absent. He threatened that if she were not surrendered he would level Konnersreuth to the ground. When the soldiers left the village, they turned their guns on it, destroying seventeen houses and twenty-eight stables or barns" (p. 140).

This story is a legend; and this legend develops from day to day into a beautiful romance (see e.g. E. Boniface, *Therese Neumann la stigmatisee,* pp. 32 ff.). The Nazis never wished to check her. When one of the companions of Fr. Neil G. McCluskey, S.J. "asked her if the story was true that during the war the Nazis had tried to arrest her and were only prevented from doing so by some strange force that intervened . . . both she and Pater Naber laughed at the notion. She said that the Nazis never came near her" ("Darkness and Light Over Konnersreuth," THE PRIEST, September 1954, p. 768).

Her Blindness

When speaking of the origin of Theresa's illness, Fr. Carty affirms that "Dr. Burkhart" attributed her maladies "to the injury in the spine and her

blindness to the falls that injured her skull" (p. 74).

This is also a legend. Indeed, Theresa Neumann became blind, he says, on March 17, 1919 (p. 71). Now Dr. Burckhardt died, according to him, in 1918 (p. 74). How could he speak of her blindness?

The information of Fr. Carty is very often wrong. In reality, Theresa became blind on May 17, 1919. And Dr. Burckhardt died in February 1919. But even thus he was dead at least three months before she became blind!

Fr. Carty asserts emphatically that Dr. Burckhardt attributed Theresa's maladies "to the injury in the spine." Who told him this? Dr. Burckhardt never revealed the result of his diagnosis to anyone. Even Gerlich admits this (see his book, t. I p. 39). But from the medicines which he prescribed for Theresa several authorities deduce with certainty that he had not considered Theresa's spine to have been physically injured.

"It can be stated with certainty," said Dr. Masoin of the Catholic Medical Society of St. Luke, "that Theresa Neumann suffered from none of the serious ailments ascribed to her by the Konnersreuth circle and broadcast throughout the world by popularizers . . . Theresa Neumann has suffered serious nervous attacks . . . as a consequence of emotional upset . . . These cases are classical" (*St. Luc Medical de Bruxelles,* N. 5, 1933, p. 386).

Dr. Poray-Madeyski, who for several years worked as an expert in the Sacred Congregation of Rites, considers the theory of luxation of the lumbar vertebrae "completely absurd" (see his book, p. 168). The same opinion is voiced by Drs. Deutsch, Heermann, Schleyer, Lhermitte, all of whom are excellent Catholics.

We cannot fail to mention here how Fr. Carty explains the origin of Theresa's "injury in the spine." Once when working on the hay-loft over the barn, she made a perilous jump of about twelve feet down to the threshing-floor rather than allow a young man to touch her. It is quite possible that the trouble that manifested itself in the spine later on was due in part to this jump" (pp. 67-68). This explanation is too naive to be taken seriously. But why did he invent it? He wished at any cost to make Therese a martyr for her virginity "like St. Maria Goretti" (p. 68).

Of the five doctors who attended Theresa, four diagnosed her trouble as a "severe case of hysteria." Fr. Carty says: Yes, but it was "a hysteria traumatica," which means no more than disorders of the nervous system arising from an external injury (pp. 77-78). This explanation will make

any psychologist smile. Hysteria is always a psychic trouble. It is called "traumatic" if this trouble manifested itself at the occasion of some physical injury.

Before concluding this section, let us note by the way how little acquainted our author is with the literature of Konnersreuth. He mangles the names: Burkhart (p. 74), Babenski (p. XII), Casper (p. 108), Dr. Lhermite (p. 80) and many others.

(To be concluded.)

The Sin of Silence

Sometimes we decide to keep silence when the Spirit enjoins us to speak. The *Summa* of Alexander of Hales has in this regard a question which is scarecly found among any of the later Scholastics; its title: *de peccato taciturnitatis*. We sin by silence when we refuse to give to our superiors the information and advice to which they have a right. Authorities, on the other hand, are not to suffocate this frankness under crushing harshness. Saint John of the Cross knew by experience how easily the touchy disposition of superiors could engender bitterness and unleash persecution. In his *Spiritual Counsels* he does not hesitate to stigmatise the desire for mastery which, among the directors of the Order, was threatening to replace charity and justice; "And this is clearly seen when nobody raises protests in chapter, but everything is ceded and allowed to pass, because everyone is intent on pressing his own interests. This causes serious harm to the common good and nourishes the vice of ambition." Opportunists feign a certain docility before influential persons, whilst dividing out the spoils. To keep silence in the face of authority for no other reason than to spare one's self unpleasantness, reveals a gross misconception of the hierarchial sense. — Gerard Philips, The Role of the Laity in the Church.

The Liturgy and Rubrics

Questions and Replies **WALTER J. SCHMITZ, S.S., S.T.D.**

WOULD it be all right to give Holy Communion to the Sisters before the laity, for the purpose of giving honor to the religious state, when due to parish conditions the Sisters assist at Holy Mass in the parish church? We have observed different opinions and wonder how wrong or right they are.

Certainly there is no harm or violation of rules to distribute Holy Communion to the nuns before you do to the laity. This is the custom in many parishes, while in some there is no distinction made whatsoever. We are of the mind that it is a very nice courtesy and mark of respect to the religious state that the priest distribute Holy Communion to the nuns before the laity.

Dividing Holy Saturday Ceremonies

In the light of the "Modification of Holy Week Liturgy" could one priest take all the ceremonies up to the Mass on Holy Saturday and another take over as the celebrant of the Mass? Our difficulty is partly choir, partly vocal deficiencies on the part of the priest. Or would it do to have the one who is to be celebrant of the Mass do whatever strictly belongs to the priest, v.g., blessing of font, etc., and leave the other parts to the other acting as deacon?

The new regulations do not provide for one priest offering the Mass and another conducting the blessing of the fire, candle, etc. One and the same priest must conduct both ceremonies. The solution to the problem is offered by our inquirer by allowing the assisting deacon to perform the parts that are assigned to the deacon, which ceremony was outlined and approved in early 1957.

Easter Candle

Just received my March copy of The Priest *and was intrigued by the picture on the cover. Presumably it depicts the insertion of the five large grains of incense into the Paschal candle. The following is an excerpt from my Ordo, relating to the blessing of the Paschal candles "5 grana incensi (veri thuris) maiora, non cerae immixta (non clavis cereis inclusa, alias Bdio thuris et Cerei P est invalida)."*

If this be true, and if my observations are correct, then it would certainly seem that most Paschal candles in the U.S. are invalidly blessed since the wax nails are used—also that the picture on the cover of The Priest *is spreading an error, for the priest seems to be in-*

serting the familiar wax nail—also that all or most of our Catholic supply houses readily, but improperly, make available for us this invalidating material, the wax nails. Please clarify this problem for us.

Father Fred McManus (The Rites of Holy Week) in a footnote answers this difficulty: "Five large grains of incense are needed for insertion in the paschal candle. If necessary, several smaller grains may be warmed and stuck together to form a large grain. There is no need to use 'nails' of red wax or to enclose the grains of incense in wooden cases."

Paschal Candle Problem Again

We have been wondering if it is necessary for us to purchase a new Easter candle each year. If not, how often must we purchase a new Easter candle?

The Sacred Congregation of Rites (3895) stated that it is permitted to use the Easter candle for more than one year, if enough of it remains. However, it is most desirable that a new candle of proper beeswax content (the major portion) be used each year for the Vigil service and the Easter season.

Way Of The Cross

Is it an approved liturgical custom in some parishes or localities to wear a purple cope while publicly saying the stations of the cross? To gain the indulgences are any specified vocal prayers to be recited?

The various authors direct that the priest celebrant of the stations of the cross wear a surplice and violet stole. Nothing is mentioned about the wearing of the purple or violet cope.

The latest decree of the Sacred Congregation on Indulgences says that no vocal prayers are required to gain the indulgences of the way of the cross, but only a meditation on the passion at each station.

Mixed Marriages

May a white cope be worn when one is performing a mixed marriage?

Diocesan regulations must be followed for mixed marriages whether they are performed in church or in the rectory. The general rule is that sacred vestments are not to be worn at mixed marriages; hence there is no justification for the wearing of the cope.

Missa Pro Populo

a) If one could not get a pro populo Mass in on one Sunday, could he make up for that one by saying both Masses pro populo on the following Sunday?

b) I don't know how prevalent the practice is in the country of making up for pro populo Masses by arranging with the various Mission Centers to say so many, but when this is done for valid reasons, that is,

a priest being alone and people requesting Silver Jubilee Masses on a Sunday and parish societies requesting the same and on occasion some requesting an anniversary Mass on the feast of an apostle, etc., because they are not able to come the day after, etc., what canonical objections can validly be raised to frown on that practice?

"For a just cause the local Ordinary may permit a parochial pastor to say a pro populo Mass on a day other than the prescribed one." (Canon 466,3)

If the one obliged to a pro populo Mass is legitimately impeded by a truly grave cause from saying the Mass himself, he should try to have it said on the day prescribed by another. If this is not possible, he should say it himself as soon as possible after the prescribed day; if this is not possible due to a legitimate impediment of a grave nature, he should have it said as soon as possible by another. (Canons, 339,4; 466,1).

It is permitted to depute another to say a pro populo Mass on the prescribed day, in order to celebrate a Mass of Requiem oneself. But in case of necessity one may say the pro populo Mass on another day, even apart from the permission of the local Ordinary to do so.

A parochial pastor must celebrate a pro populo Mass in the parish church, unless circumstances require or suggest otherwise. If legitimately absent from his parish, a pastor may either apply the Mass in the place of his sojourn or he may have it said by the priest taking his place." (*Matters Liturgical*)

Palm Sunday Vestments

At our parish church we do not have a solemn set of red vestments. Since red is the required color for vestments worn during the blessing of palms, we wondered if gold vestments can be substituted?

Father J. B. O'Connell (*The Ceremonies of Holy Week*) notes that if red vestments are not available, "real cloth of gold vestments may be used or the sacred ministers may dispense with cope, dalmatic and tunic."

Breviary Difficulty

What Lectio Brevis is said for Prime when you have a feast in which a proper Lectio Brevis is printed with Sunday Prime, but the ordo prescribes that you recite the ferial psalms for the Little Hours of this particular feast? Examples: feast of St. Gabriel, the Archangel, March 24th. Our ordo prescribed that we say a proper festive office for Matins and Lauds, while the Little Hours are to be taken from the ferial.

The universal ordo published in Rome directed for March 24th, that Matins and Lauds were proper to the feast. For

he is away. It ordains that the pastor is to inform the Ordinary as to whom he left to attend to the needs of the parish in his absence. When the information with regard to the absence, the cause of it, and the name of the *"sacerdos supplens"* reaches the Ordinary, he will make known to the pastor what is to be done in the cause and the pastor is bound to abide by the decision of the Ordinary.

Absence Less Than A Week

In case the pastor is absent for less than a week, he must provide for the necessities of his parishioners during his absence. This can be done by asking the neighboring pastor to attend to sick calls and any other emergencies that may arise. Here the Code is silent on the question of obtaining permission of the Ordinary and the pastor is not bound to ask for leave of absence in such a case, unless diocesan statutes legislate to the contrary. If a Sunday or holyday intervened he would have to make provision to have Mass celebrated for the accommodation of his parishioners.

Computation of Time of Absence

The time of absence of a pastor is to be calculated in integral days and the time of illegal absence is to be counted from the time the legitimate vacation ends. If the two months' regular vacation are continuous, they are to be taken as they are in the calendar. If the two months are taken intermittently they embrace a period of sixty days. A day consists of twenty-four hours to be computed from midnight. For example, if a pastor begins a continued vacation of two months on August 15th, the two months expire on the beginning of October 15th, although in all there are sixty-one days, because as was said above, two months, if continuous, are to be taken as they are in the calendar.

If a pastor is absent from six o'clock on Monday morning until six o'clock on Wednesday evening, he is absent only for one day, because a day consists of twenty-four continuous hours, to be calculated from midnight. The hours which preceded the first midnight, namely, on Monday, and the hours which followed on midnight on Wednesday, are not to be counted, according to Canon 32, § 1, nor are these hours to be added to future absences.

After the regular vacation has expired, each absence of an entire day counts as illegal, unless it is in some way excused, because the time of illegal absence is to be computed in entire days after the regular vacation time, whether taken intermittently or continuously, ends.

Hence a pastor loses his right to that part of his salary corresponding to the time of his illegal absence. Even if the

absences which are illegal last only for a short time or are not gravely culpable, the provision laid down in Canon 2381, n. 1, by which a pastor illegally absent incurs *ipso facto* loss of his salary in proportion to the time of his unlawful absence, seems to hold.

To form a correct idea on this opinion one must first of all bear in mind that unlawful absence of pastors begins only after their legal vacation ends. Secondly, a pastor is permitted one or two days' absence each week and two or three hours' recreation every day. Thirdly, illegal absence is calculated in integral days only. Hence, the loss of the pastor's income in proportion to the time of absence is incurred only when his absence takes place outside the above-mentioned concessions. Therefore, if he is absent for one or two days during the week or a few hours every day he does not incur any loss of income. However, if he is absent, e. g., for five or six days after his regular vacation ends, it seems he incurs the loss of his salary in proportion to that time, though the absence in itself might not be considered a grave violation of the law of residence. The pastor who through illegal absence loses the right to his salary, is bound to hand it over to the Ordinary before a declaratory sentence. This is evident from the fact that the penalty is incurred *ipso facto*.

In dealing with absence the question may be asked, may a pastor be excused altogether from his obligation to residence? It seems the Pope could dispense a pastor from his obligation but does not do so. The practice of the Roman Congregations according to Cocchi is to grant an absence of six months while a serious impediment to residence exists. When this time has elapsed, the pastor, while his absence may not be culpable, is compelled to resign.

There is mention of a case where a pastor was permitted an absence of five years, while the care of souls was provided for by the appointment of a vicar approved by the Ordinary. This vicar was obliged to reside in the parish from which the pastor was allowed leave of absence. The pastor who was given the above dispensation, was a man of outstanding merits, whose health was in danger of being impaired seriously by reason of the unsuitability of the climate. There was also danger that if he resigned from his parish it would be suppressed by the Government. The conclusion to be drawn is that the Holy See does not permit perpetual absence of a pastor. Temporary permission for absence may be obtained, but the cause for it must be based on very serious reasons.

(Reilly, *"Residence of Pastors,"* p. 39)

BOOK REVIEWS

Prodigal Shepherd

by Father Ralph Pfau and Al Hirshberg

Lippincott, Philadelphia, 1958

pp. 250, $3.95

IT is a tribute to our social maturity that, when this book appeared in a much shortened form in the magazine "Look," it caused very little stir at all among us Catholics or among our neighbors.

This is the story of a priest who is an alcoholic and also a neurotic. As the book tells it, he was not able to be cured by all the spiritual and psychological aids that were at his disposal as a priest; not because they would not avail, but because he would not use them.

His own bishop approved his joining Alcoholics Anonymous and his active work in it, eventually releasing him from ordinary parish work so that he could work with alcoholics on a nationwide scale. The book does not contain an imprimatur, but it and the "Look" article were published with the warm approval of the bishop.

It is an inspiring story, really, of a man who overcame a tragic weakness and maintained his victory by extending compassionate help to others. It will hardly give any scandal at all. Is it any secret that there are priests who have a problem with alcohol? Is it any secret that there are unfortunate priests who have the peculiar body chemistry and nervous system that underlie the affliction of alcoholism? Not everyone is agreed that alcoholism is a disease, but if it is, some priests have had it.

Father Pfau accepts the Alcoholics Anonymous diagnosis of alcoholism as a disease. He is also enthusiastic over their program of mutual help and frank admissions by the alcoholic that he is an alcoholic, liquor is his trouble and he dare not take any of it again, ever.

The Alcoholics Anonymous program is not specifically Catholic, but it fits in well with Catholic principles and in general, Catholic alcoholics are helped by this program not only to get over their alcoholism, but to be better Catholics. The humility involved in admitting that one is an alcoholic and needs help, Divine and human, is certainly a Christian thing; and most Christian is the insistence that the way to keep sober is to help others to find and maintain sobriety.

Father Pfau was assisted in writing his book by Al Hirshberg, who is an old hand at the game, but this is no hack job. It is not deathless literature and the interest is not sustained throughout, but it is there. The book will help many people and it will interest more. It will not make a sensible Catholic ashamed of anything. Father Pfau respects his priesthood and his fellow-priests.

An incidental virtue of the book is that it will give the laity glimpses here and there of what being a priest is really like. It does this better than some high-

ly touted books by talented laymen and talented priests.

Father Pfau tells his straight, unsentimentalized story and Hirshberg does not stand in his way. I can think of no better adjective than "honesty," and this book deserves that fine word.

Father Pfau is a good, straightforward priest, with a better than average clerical education. He covers all his matter. He even discusses the effect that the wine at Holy Mass can have on an alcoholic, a subject that has fascinated me for years. I was relieved to read that the small amount of the ordinary Mass wine which is taken is so low in alcoholic content that it will not set an alcoholic off. It is well to know that the very sweet wine is dangerous, however.

The only people who will be scandalized by this book are those who are scandalized by every indication that every priest is not a model of all the virtues, including sobriety; and such are due to be scandalized a great deal in their journey to eternity.

Some lay people, who may have already been scandalized by a clerical alcoholic in the flesh, will be helped by this book. Priests of all sorts will be helped by reading this book. To a few it will be a warning; to others it may be the start of a personal cure; to others it will be a help in dealing with alcoholism; and to all it will be an incentive to greater charity and kindness in dealing with the problem children who are devotees of the over cheerful cup.

It rings true. Its publication will do no harm and may, in fact, do a great deal of good.—Charles Owen Rice, Natrona, Pa.

Handbook of Moral Theology

by Dominic Pruemmer

Translated from the Latin by Gerald W. Shelton, S.T.L.

Edited for American usage by John G. Nolan, S.T.D.

New York, P. J. Kenedy & Sons
pp. 495, $4.00

Summaries of moral theology have always served the purpose of handy reference works for priests and confessors. In earlier times the matter treated was arranged according to alphabetical order to make it more readily accessible to the busy confessor. Today authors of summaries follow the methods used in larger manuals but present the matter in more concise and abbreviated form. Dominic Pruemmer, O.P., first published his *Vademecum* in 1921 in answer to many requests to reproduce in summary form the matter contained in his three-volume *Manuale*. Realizing the value of such a summary as a means of refreshing in the mind of the priest the more thorough treatment of moral theology he received in his seminary days, he yielded to the request. It should be obvious, of course, that no summary can be used as an adequate guide in the initial study of moral theology in the seminary.

The present volume is a translation of this *Vademecum* into English and is meant not only for confessors but also for educated lay men and women, such as doctors, lawyers, hospital administrators, social workers, etc., looking for answers to problems arising in their

respective fields. It is published in pocketbook size, although it is considerably more bulky than the Latin text from which it is drawn and somewhat larger than the similar work of Jone-Adelman. The translation runs accurately and smoothly, and the book is well edited. Of particular value is the word index at the end of the Handbook, since the division of matter according to the virtues (which Pruemmer followed) is not as familiar as the division based on the Commandments.

The authors used the sixth Latin edition published under the supervision of Engelbert Muench, O. P., in 1949 (Father Pruemmer died in 1931), but they have tried to bring it up to date. Unfortunately they were not altogether successful in their efforts to make the Handbook a completely modern summary. Parts of the book leave the impression that they have not been revised for years. The grave sum for theft, for example, is still put in terms of gold francs (p. 120). I am afraid that this would not be very helpful even to a French reader today. The latest English estimate given was made in 1934, and no estimate at all is given in terms of American dollars. Another serious defect, at least from the standpoint of the American reader, is the failure to treat the law of fasting as it prevails in this country (pp. 224-25). The absolute norm for fasting is explained but no mention is made of the relative norm generally followed in this country. Reference is made to the mitigated abstinence on the vigils of All Saints and Pentecost (I believe that the Bishops in this country now dispense from the fast and abstinence on the vigil of All Saints), but no mention is made of Ember Wednesday and Saturday.

The new regulations for the Eucharistic fast have been included in this edition but the context is not always revised to fit in with the new law. Thus it is said, for example, that "a few drops of water swallowed while cleaning the teeth" will not violate the fast (p. 271). Since water no longer breaks the fast at all, this statement does not seem to have much meaning.

There are other omissions also which, though less important, keep the book from being the useful instrument which the authors intended it to be. In the treatise on justice, for instance, there is no mention of social justice. Nor is there any reference in the treatise on marriage to the important talk the present Pontiff gave to a group of Italian midwives on the subject of rhythm and related topics. One would like to see, also, in a book destined for the use of doctors, hospital administrators, etc., some treatment, however brief, of the many medico-moral problems that present themselves in modern medical practice. Finally, in the treatise on confirmation, no reference is made to the faculty which chaplains in maternity hospitals in this country have to confirm infants in danger of death.

We can hope that these omissions will be remedied in a subsequent edition of the Handbook. In the meanwhile those who want to consult Pruemmer's opinion on any particular moral problem and do not have access to, or at least the opportunity to refer to, the more extensive treatment in his *Manuale*, will find the Handbook very useful. — John R. Connery, S. J., West Baden College, West Baden Springs, Indiana.

Guidance in Spiritual Direction

by Charles Hugo Doyle

The Newman Press, Westminster Maryland, 1958, 301 pp., $4.75

ONE of the noblest and most fruitful tasks in the ordinary pastoral ministry is the opportunity to guide good souls toward a still higher degree of supernatural perfection. Not only in the convent or monastery but in every line of penitents outside the confessional of the parish church there are countless souls ripe for sanctity, full of generosity and desire, and needing only the expert advice of the divinely ordained doctor of souls in order to advance toward sainthood. Yet how often they must remain unattended! Certainly, no worthy priest would be unwilling to direct such souls upwards; rather there is fear of such a sublime task, a feeling of inadequacy and of lack of the requisite knowledge for so sensitive an undertaking. It is precisely because of this difficulty that Father Doyle has compiled his latest book.

We deliberately term this a "compilation" for here the author has gathered together the thought and teaching of all the masters of spirituality, sometimes quoting, sometimes summarizing, yet succeeding in presenting this mass of ascetical doctrine in a logical sequence as an organized corpus. He does not strive for originality; instead he is content to extract the meat from the recognized authorities of spiritual theology and succinctly put it down within the confines of a relatively small volume.

Such an encyclopedic method has both advantages and disadvantages. It certainly introduces the reader to a wealth of wisdom, and should produce a desire to pursue the various authors more thoroughly; however, there is such a consequent need for brevity that the force and value of much of the material often is not properly appreciated. One example of this is the treatment of methods of prayer in the various "ways." Here especially a more developed explanation accompanied by examples would have been of advantage.

Practical—Concrete

One of the most praiseworthy aspects of this work is the evident objective of not merely presenting the doctrine in a speculative way, but rather of translating the theory into practical advice and concrete suggestions. Outstanding in this area are the chapters devoted to "Penance and Mortification in the Purgative Way," and "The Illuminative Way and the Practice of the Virtues." But here again we are forced to comment that more development would have been a great boon.

What might well have been the most constructive chapter in the entire book is the one on "Characterology and the Purgative Way"; yet we feel forced to say that here we were especially disappointed. Spiritual writers have always recognized the fact that there is a definite influence of the natural and physical on the supernatural life of man both because man is such a unique composite of matter and spirit, and because the supernatural organism of grace and the virtues does not destroy the natural but rather directs and perfects it. Modern pastoral and ascetical theologians have profited much from the recent contributions of the

psychologists, with a resulting deeper insight into the necessary integration between natural temperament and character with the supernatural strivings of each soul.

Into this chapter Father Doyle has gathered a wealth of material, but regrettably almost all of it is from the older authors and with practically no reference to the advances in modern psychological teachings. Moreover, it seemed to us that the points which are considered are neither sufficiently developed nor corrected. Ideas are taken from here and there without any effort to show the close relationship between them.

What we have said here is not intended in a spirit of condemnation, but of constructive criticism. The task which Father Doyle set for himself is admittedly gigantic, and the very fact that he would attempt such a work is worthy of the highest praise. Nor has he failed in his purpose. For what he has done we are most grateful. May this book not only help our brother-priests in the sublime work of spiritual guidance (which certainly it should do), but may it also stimulate further thinking and writing on this important subject. — Edward J. Hogan, S.S., St. Mary's Seminary, Baltimore, Maryland.

The Law Of Catholic Marriage

by James E. Risk

Chicago, Callaghan & Company, 1957, pp. 187

FATHER Risk presents a work that is not only acceptable as a text and reference book for the clergy on the marriage law of the Code, but also one that would be appreciated by our Catholic lawyers. While retaining the force and dignity of the law in the presentation of marriage as a contract and a sacrament, he presents this important subject in language that is readily understood by the average person and practical in the manner of application.

He begins his work with the consideration of the concept of marriage as a contract and as a sacrament, viewing the purposes and essential properties of marriage, the favor of the law with regard to marriage, the terminology of marriage, and the competence of the civil and canon law concerning marriage.

Concerning the preliminaries to marriage, he surveys the engagement contract, the parochial instructions on marriage, the preliminary investigation, the personal interrogation of the parties, the baptismal and confirmation records, the obligation of banns, the places where banns are to be published, the time, place and form of publication, the omission of banns in case of mixed marriage, the obligation to reveal impediments, the dispensation from the publication of banns, report of the investigation or publication, the receipt of necessary documents, the repetition of the banns, the doubt or certainty regarding impediments, the marriage of those without a fixed residence, the personal instruction of the parties and marriages of minors.

Father Risk covers the impediments very adequately, as well as pointing out the authority which the Ordinary and other members of the clergy have in danger of death and urgent cases regarding

the impediments. His treatment of the impediments of consanguinity is especially helpful, as it is presented in clear and concise fashion. In addition his consideration of implicit dispensation is likewise noteworthy.

The chapter on matrimonial consent envisions the definition and indispenability of consent and the type of knowledge necessary for consent, and errors of fact and of law and the presumption of consent, the invalidating effects of force and fear, the manner of expression of consent, conditional consent and presumed duration of consent, as well as consent by proxy and that which is expressed through an interpreter.

In his treatise on the form of marriage Father Risk points out the general requisites as well as the form in extraordinary cases, persons who are bound by the form as well as the question of rite with regard to the form. He considers as well the solemn nuptial blessing, mixed marriages, the registration of marriage, and the time and place to marry in this chapter.

Considering the effects of marriage he points out the mutual conjugal rights, the obligation towards children and the principle of legitimacy.

A very practical chapter on the dissolution of the marriage bond views the non-consummated marriage, the Pauline Privilege and the Privilege of the Faith. Especially helpful to practitioners is his treatment of the Privilege of the Faith in doubtful cases. In viewing the law with regard to the separation of the spouses, Father Risk points out the obligation of common life, the matter of permanence, separation for adultery, the resumption of conjugal life after such separation, temporary separation and the custody of the children.

In considering the revalidation of marriage the author presents the law with regard to renewal of consent and the method of renewal. He likewise treats of the radical sanation of marriages, pointing out the conditions under which a sanation is granted and the conditions under which a sanation is not granted, as well as the authority for granting the sanitation.

The work of Father Risk can be considered as a practical treatise on the Church law of marriage, covering the essential points of the law in summary and efficient fashion, and at the same time giving sufficient and ample treatment to many common problems. — V. Rev. Paul R. Coyle, J.C.D.

Catholic Viewpoint On Censorship

by Harold C. Gardiner, S.J.

Hanover House, Garden City, N.Y. 1958, 192 pp., $2.95

ONE of the most energetically contested debates of our time has been that concerning the problem of censorship. In one camp are ranged the members of the motion picture and publishing industries, in the other, civic groups and institutions set up by or functioning under the banner of the Catholic Church. And from time to time the Supreme Court has en-

psychologists, with a resulting deeper insight into the necessary integration between natural temperament and character with the supernatural strivings of each soul.

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tered the debate in the role of referee.

That there should be debate on the subject few people will deny, but often the debate has proceeded with more zeal than logic — in both camps.

For this reason Father Gardiner's "Catholic Viewpoint on Censorship" comes at a most opportune time. For Catholics it points out just how much may be argued and pursued in the name of the Faith and in conformity with Canon Law. For opponents of the Catholic stand it points out precisely what that stand is and brings into focus some of the phantasmagoria which have led the debate into profitless byways.

The book is pure exposition, admirably planned and clearly developed. This can be seen with a glance at the chapter headings: Authority and the Role of Coercion; Freedom's Proper Limits; The Partnership of Law and Liberty; "Obscenity"—An Example of Interpretation; The Legal Climate (of the Controversy in the U.S.); The National Legion of Decency; The National Office for Decent Literature; "Pressure Groups," Boycott, and Co-operation.

The appendices present five official documents giving representative examples of thinking and argument from both camps.

This is the kind of book that cannot be read without profit. While priests will be familiar with most of the canonical and all of the moral principles explained, they will probably welcome the concise and opposite synthesis of them. This reviewer was especially happy to learn, for the first time in complete detail, how the Legion of Decency and the NODL function.

And, since a vast number of priests are involved in the debate to a greater or lesser degree, it benefits us to have read authoritative statements of the opposition's point of view.

A timely and useful book. — Raymond Gribbin, Baltimore.

Currente Calamo

Continued from 561

views — just the reviews, mind you — are beginning to crowd him out of his study.

* * *

The Catholic Information Society, 214 W. 31st St., New York 1, has a list of 14 nickel pamphlets available in Spanish.

Correspondence

More On Rev. Tayloria

JUST received the May issue and found the article under "Watch Out" very interesting.

This same "Reverend" Roberto Eugenio Jose de Gonzales Tayloria (a shifty-eyed specimen if I ever saw one) came in to see me last Christmastime. The whole situation fits in perfectly with the facts you mentioned. A call came first from a Reverend John Carter (from his voice, a colored man), advising me of this poor young man's situation. I said I would see him and he came in, except that he was wearing a gray suit (with black clerical shirt

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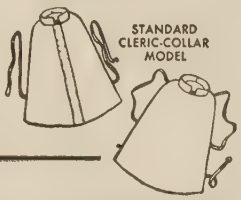

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front) and had a short black beard at the bottom of his chin. Another difference: I was not quite so charitable as the Missouri priest — I gave him only $3 to get a pair of work pants so he could get the job in the garage. As you stated, he was thrown out for failure to pay rent — all his clothes were retained by the landlady, typewriter, thesis, etc. In this case the landlady was the wife of a colored Methodist "Bishop."

The man said he was very bitter against his family (who owned vast plantation interests in Jamaica); they would not even speak to him since they heard he was "going over to Rome." From side-remarks in the conversation he displayed a surprising knowledge of the Catholic Faith.

I just checked my files and found the card referring to him —on which I had typed "very questionable character."

I have just called in to a friend of mine who works in the Bunco department of the L. B. Police. Now I would like to suggest that you might run this information in your next issue, to let the brethren know that this is a *traveling* man. Seems he might appear anywhere.

Hope this bird is caught and really "converted."

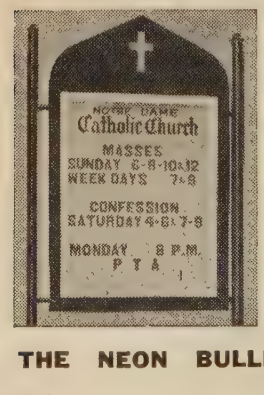
Sincerely yours in Christ,

James E. Hansen
St. Anthony's Church
Long Beach, Calif.

Chasing The Devil

AMONG the many excellent articles that appear in THE PRIEST the one in the May, 1958, issue by Alan Richardson ranks high: "How to Chase the Devil."

The author quotes some priests as saying: "Not me! I wouldn't touch exorcism with a ten-foot pole." Now even those hypothetical priests would not object to practice exorcism by saying, under their breath, "In the name of Christ, go to hell, you damned devil!" But they might be scared



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stiff when preparing to use the "Exorcism Against Satan and the Fallen Angels" (the one which the article says was composed by Pope Leo XIII) in the Roman Ritual when they read these words before the prayer: "The following exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary."

Of course, Lemkuhl in his *Theologia Moralis,* page 264, vol. I, says: "Publice exorcism licitum non est ecclesiae ministris sine expressa licentia Episcopi. Ita tamen dici nequit de exomismo privatim etiam a ministro Ecclesiae et adhibitis orationibus Ecclesiae secondum formam ritualis facto." But our hypothetical priest still looks for a more than ten-foot pole as he reads the words preceding the prayer and knows that he has no authorization. How can he be reassured?

He is not much reassured when he reads Father Weller's note to the translation in the Roman Ritual: "Whereas the preceding rite of exorcism is designated for a particular person, the form given here is meant especially to be employed to expel the devil's sway over a locality (parish, city, etc.)." The latest Latin *Rituale Romanum* that I have, 1952, by the way, does not mention that the prayer was composed by Pope Leo XIII. But it evidently was, since the folder referred to in Father Richardson's article is a translation.

Nor is the scared priest reassured when he reads the prayer. What solemn adjurations! The sign of the cross 13 times! Sprinkling holy water! It is a most impressive

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E. J. Lanagan, Ecclesiastical Services Dept.

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Correspondence

prayer and no doubt most powerful.

Nor is he reassured when he reads that "the Holy Father exhorts priests to make use of this exorcism as often as possible. It is therefore worthy of propagation. The faithful also may say it as any approved prayer." Which Holy Father? Who said they may, in face of the Roman Ritual's demand for authorization?

Of course Father Richardson can reassure him. It would be silly to ask for permission to use this prayer of exorcism privately, since the Ordinary would at once ask what are the signs, etc. And yet — and yet — our ten-foot pole priest would not accomplish much with a disobedient devil by being disobedient to the directions of the Roman Ritual.

Fr. Joseph de Tonquedec, S. J., one of the best authorities on the subject, is quoted as saying that in 20 years of investigation he has never come across a case of real diabolic possession. And I have before me a letter in which a priest says: "Mostly the cases do not show signs of possession which the Ritual demands, still they are real cases of possession, of which there are thousands in every country—and there is no parish without a case of possession!"

W. Herbst, S. D. S.
Jordan Seminary
Menominee, Michigan

'Problems Of A Controversialist'

REGARDING "Problems Of A Controversialist," if you lived around here I would bring in our

cheer-leaders to you to lead a "Fight! Fight!" cheer for you. The editorial was like a breath of fresh air. I was beginning to wonder myself if NCWC meant the same as AAS. Every time you read one of those articles against RTW laws you get the vague impression from in between the lines: "Maybe this isn't in Sacred Scripture, but it certainly is in Denzinger. If it isn't, it should be. Anyway, 'anathema sit' to you if you don't agree." I just can't see it that way. It was consoling to see that there are others who can't see it that way.

If you lived around here you would begin to wonder how Catholics can belong to some of these unions and still go to the sacraments. But then maybe it is just as well you don't live around here. If you did, you could never go fishing, because you couldn't go to your backyard to dig for worms. A unionman would be there in a flash: "What are you building?"

"Nothing. I'm just digging for worms."

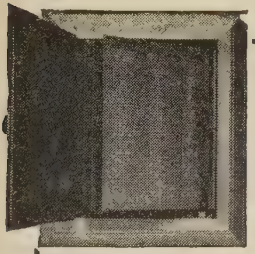
"Do you belong to the union?"

"No."

"Is that a union-made shovel?"

"No."

"Ah ha! — guilty on two counts. You must suspend operations until we have passed judgment on you



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Correspondence

in our committee meeting."

By that time the worms would have gone, and the fish too.

Please don't publish my name or address. I just wanted to give you a pat on the back and tell you to keep up the good work.

Sincerely in Christ,
N — N —

RTW Again

I FEEL like one of the "uncommitted" nations of the world in the cold war of words raging between the advocates of the Right-to-Work Laws and their opponents. At the moment, I am honestly unable to form an opinion as to whether the advocates of the RTW Laws or their opposite numbers are right. However, I will record some random impressions that I, as an innocent and "neutral" onlooker, have gained from observing the two opposing sides in action.

When those who oppose the RTW Laws were challenged, they seemed to set off a howl and a yelp that were entirely too indecorous and turbulent for their good. Have the advocates of the RTW Laws perhaps discovered an "Achilles' heel" in the opponents of the RTW Laws? I cannot help thinking of Shakespeare's wise words to the effect that "he protesteth too loudly to be innocent."

Second, I feel that the opponents of the RTW are doing the peace of conscience of our American Catholics a distinct disservice by not emphasizing that RTW Laws are admittedly not morally evil of their nature but are morally indifferent, as Father Francis J. Connell, C.SS.R., the dean of American moralists, has taken pains to point out.

Of course, although the RTW Laws are not morally evil intrinsically (nor morally good, for that matter), they could become evil (or good) as a result of the concrete circumstances in which they are applied.

Third, I feel confused to hear the "liberals" champion an increase of constructive discussion and controversy in Catholic circles with regard to all areas of life and then proceed to act "scandalized" when they are challenged on such a vital issue as the RTW Laws, in which, as far as I know, Catholics are free to hold either of the two opposing positions. Where is the rational debate so often invoked?

One last remark: I think that a RTW-opponent of the scholarly stature of Father William J. Smith, S.J., should never have committed that inexcusable act of arbitrariness which he did commit in his letter to THE PRIEST in the May issue in which he flippantly asserted: "One would have to search a long time to find so fantastic a hoax as the anonymous letter which Father Ginder published in his editorial 'Problems of a Controversialist.'" As a matter of ironic fact, in the same May issue of THE PRIEST Father Ginder printed the exact name and address of what Father Smith had dubbed a "fantastic hoax." I would say, in boxing terms, that Father Smith hit Father Ginder below the belt and thus lost the round.

Yet I love to see even Catholic men of the cloth amicably and fraternally differing and discussing

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though at times more heat than their differences rationally, even light is generated. This exchange of ideas is entirely wholesome and promising.

Fraternally yours in Our Lady,
Gino M. Dalpiaz, P.S.S.C.
Sacred Heart Seminary
Melrose Park, Illinois

A National Parish Problem

HAVING read the interesting question and answer on the status of National Parishes in the Code and Cult section of the October, 1957, issue of THE PRIEST, I could not resist the urge to bring out in the open a problem that ties in with this subject. I refer to some of the Curates assigned to these parishes who are not sufficiently versed in the national language spoken there.

Since these parishes are canonically erected and are not to be abolished without due permission from the Holy See, it necessarily follows that the Church wants priests in them who can administer to the spiritual needs of these people in a way that they can understand. After all, did not the Holy Spirit bestow upon the Apostles the "gift of tongues" so that they could preach to people of all nations and did not Christ give them the Mandate: "Euntes ergo docete omnes gentes?"

When the National Parishes were first established for the immigrants, the priests appointed were also immigrants. These first Pastors did marvelous work in preserving the faith of their people. They built churches and schools and thus kept them together in a land that was so strange to them. Had not the sermons been preached and confessions heard in their own language God only knows how many thousands would have drifted away from the Church.

The priests who succeeded the pioneers were born in this country of immigrant parents and they realized that they must know the language if they are to serve efficiently, for the vast majority of the faithful were still unable to understand English properly.

While in the seminary preparing for the priesthood they studied long and hard in trying to learn the language. It was, of

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course, an extracurricular effort and it was not easy. They did know something of the language as spoken in their homes, but that naturally was not up to the required standard for preaching before a congregation. When they were ordained they were quite ready to carry on the work of their predecessors.

Service To The People

Such priests were greatly admired by both the congregations and brother-priests for their desire to work among their own and their determination to acquire the necessary command of the language. It is quite natural for one to be attracted to the people of his own descent. You just cannot eradicate the national traits God has implanted in the hearts of men despite the pressure of assimilation in a melting pot of nationalities as we have here in this country.

There are unfortunately some who are not interested in their own nationality nor its language. When they are appointed to a National Parish they find themselves in an awkward situation. It does seem strange that this type of a priest does not seem to forsee the difficulties which will inevitably confront him and that occasionally he may be even subject to ridicule. The parishioners rightfully expect their priest, who is an educated man and their leader too, to speak their language. Sometimes you hear of such a priest trying to justify his deplorable status by proclaiming to one and all that he is an American and as such he needs no other language. That is definitely a ridiculous attitude to

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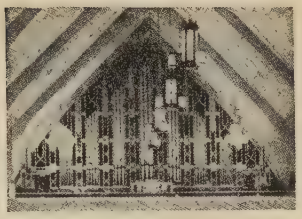

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take. Just as if the Poles, Slovaks, Lithuanians, Italians, etc., who are proud of their national birth and speak their respective language, are not Americans.

Then again one wonders if it ever dawned on them just how much a burden they can be to the Pastor and other priests of the parish who must often correct or even rewrite Mass intentions, announcements, and other such items simply because the "Americans" cannot write correctly. One other thing that does not seem to register with them is that more often than not they are given a substantially generous sustenance though their services to the parish are quite inadequate.

One would think that even if they made no attempt to better themselves in the use of the language while in College or Seminary they would immediately get to work on the subject as soon as they were assigned to such a parish and realized their predicament. Yet there are some who persist in their stubborn disregard for the people and appear to be perfectly satisfied to be known as ingrates to the nationality of their birth. They should indeed feel more or less uncomfortable everytime they hear or read our Lord's directive "Go and teach all nations."

There is perhaps the possibility that some have a distinct inaptitude for learning languages, but even so it cannot be so bad that

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they could not attain some degree of knowledge of any given language if they really tried. Let me end this line of thought abruptly with the well known saying: "Where there's a will, there's a way."

The National Parishes are thus faced with this problem in an ever increasing number of instances and there seems to be no solution to it. The day will eventually come when there will be no such parishes in this country, but those who wilfully helped to hasten their demise will never be able to live down the indictment that they were partly responsible.

A National Parish Pastor
Pennsylvania

'Wake Up, Americans!'

I am very grateful for your prompt answer to my wish to have your publishing THE PRIEST magazine. It is really amazing how you did find this idea. I as a European and Swiss-student have to appreciate this idea. How many priests are lonely and it will bring to them many lights and courage. God bless you and I would be glad to see all brother-priests to have it and so to be in steady "Vinculum Charitatis," which will keep us informed about all problems of the life. Our future is not rosy and God knows how many years more we have not to be persecuted like our brother-priests in Croatia, Poland, Hungary and East European countries and China.

I did not know that America is so lost in the all fields of the life. American Protestantism is

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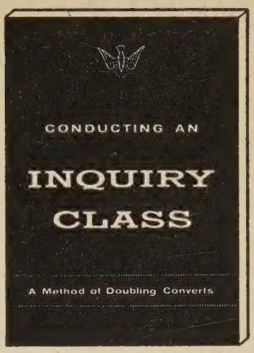

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Correspondence

first ally of the Communism and the Catholic Church is artificially living here thanks to the good Irish Tradition of American Catholicism. I hope that we will prepare us for this hour of our test in the near future. Do not tell me that I am pessimist, please, because I am from my nature optimist, but I was studying in Switzerland and Germany during Hitler's time and was condemned from Tito, and it is still in vigor my capital execution, and I do not go with blind eyes through this marvelous Continent.

We are sleeping here at this Continent, and a good sign is this that we brother-priests are not yet organized what is proving in our daily life. Some priests even do not preach about the Communism and Russia. They do not believe that there is any probability of a persecution of our beloved Church in this great country. It is just what the communists like to know that they could finish their work. The same has happened in my country and my bishop and provincial were laughing at my news what I have brought from the countries in which I was studying. They are killed and I am living. They did not believe until last day of tragedy, during 1945.

May God bless you in your great work which would bring us more and more to close each other to make us tremendous falang of the pioneers of the truth about our present reality. Excuse my English!

Your in God Jesus,
Fr. Louis Ivandic, O.F.M.
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